

GRAMMAR

OF

THE TIBETAN LANGUAGE,

IN

ENGLISH.



PREPARED

UNDER THE PATRONAGE OF THE GOVERNMENT AND THE AUSPICES OF THE ASIATIC
SOCIETY OF BENGAL

BY

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P R E F A C E.



THE wide diffusion of the Buddhistie religion in the eastern parts of Asia, having of late greatly excited the attention of European scholars, and it being now ascertained by several distinguished Orientalists, that this faith, professed by so many millions of men in different and distant countries in the East, originated in Central or Gangetic India, it is hoped that a Grammar and Dictionary of the Tibetan language will be favourably received by the learned Public; since, Tibet being considered as the head-quarters of Buddhism in the present age, these elementary works may serve as keys to unlock the immense volumes, (faithful translations of the Sanskrit text) which are still to be found in that country, on the manners, customs, opinions, knowledge, ignorance, superstition, hopes, and fears of great part of Asia, especially of India, in former ages.

There are, in modern times, three predominant religious professions in the world, each counting numerous votaries, and each possessed of a large peculiar literature:—the Christians, the Muhammedans, and the Buddhists. It is not without interest to observe the coincidence of time with respect to the great exertions made by several Princes, for the literary establishment of each of these different religions, in the Latin, the Arabic, and in the Sanskrit languages, in the 8th and 9th century of the Christian Era: by CHARLES THE GREAT, and his immediate successors, in Germany and France; by the Khalifs AL-MANSUR, HARUN AL-RASHID, and AL-MAMUN, at Bagdad; by the Kings of Magadha, in India; by KHRISNONG DE'HU TSAN, KHRI DE'SRONG TSAN, and RAL-PACHEN, in Tibet: and by the Emperors of the Thong dynasty, in China. But it is to the honour of Christianity to observe that, while learning has been continually declining among the Muhammedans and the Buddhists, Christianity has not only carried its own literature and science to a very advanced period of excellence, but in the true and liberal

spirit of real knowledge, it distinguishes itself by its efforts in the present day towards acquiring an intimate acquaintance with the two rival religious systems, and that too, in their original languages. Hence, in the north-western parts of Europe, in Germany, England, France, where a thousand years ago, only the Latin was studied by literary men, there are now found establishments for a critical knowledge both of the Arabic and the Sanskrit literature.

Hence, too, has been founded recently the *Oriental Translation Committee*, composed of the most eminent Orientalists of Europe, from whose labours so much has already been done, and so much more is expected. The students of Tibetan have naturally been the most rare, if they have existed at all, in this learned association. Insulated among inaccessible mountains, the convents of Tibet have remained unregarded and almost unvisited by the scholar and the traveller:—nor was it until within these few years conjectured, that in the undisturbed shelter of this region, in a climate proof against the decay and the destructive influences of tropical plains, were to be found, in complete preservation, the volumes of the Buddhist faith, in their original Sanskrit, as well as in faithful translations, which might be sought in vain on the continent of India. I hope that my sojourn in this inhospitable country, for the express purpose of mastering its language, and examining its literary stores, will not have been time unprofitably spent, and that this Grammar and Dictionary may attest the sincerity of my endeavours to attain the object I had determined to prosecute.

Having in the Preface to my Dictionary expressed my respectful thanks to the British Government of India, for its patronage during my Tibetan studies; and having there gratefully enumerated the kindnesses and good services which I have received from several Gentlemen, it would be superfluous here to repeat my acknowledgments. My selection of the English language, as the medium of introduction of my labours, will sufficiently evince to the learned of Europe, at large, the obligations I consider myself under to that nation. I beg now only to state in a few words, that in the preparation of this grammatical work, I have not observed any strict arrangement of the parts of Grammar, neither have I introduced the definitions of the several parts of speech, nor have I touched

upon the analogy which this tongue has to several others ; since the work would thus have been increased to an immense size. But, for brevity's sake, I have enumerated only those articles which I thought to be essentially required for a fundamental knowledge of this yet unknown language. I have gone through all the parts of speech, and have given lists of them as fully as it was in my power to do, together with their derivations and variations, &c, that the learner might at once see and perceive all the constituent parts of the Tibetan language.

Orthography being the most difficult part of this language, in the Syllabic Scheme and in the Dictionary I have endeavoured, with the aid of authentic grammatical works, to express every word in its proper characters. The declension of nouns, and the conjugation of verbs, as in the common Indian dialects, are very simple. A well arranged Dictionary, with a short introduction on the general forms of declensions and conjugations, will be sufficient to conduct the scholar to a perfect knowledge of this language. For further information on the subject and for the contents and arrangement of this Grammar, the Work itself may be consulted.

A. CSOMA DE KÖRÖS.

Calcutta, December, 1834.

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ERRATA AND ADDENDA.

Page col. line

1	—	6	after "name" insert "and power"
2	—	5	for ခမ္မာယန္တု read ခမ္မာယန္တု
3	—	3	Qဒရ ဝဒရ
4	—	22	သဒ္ဓ သဒ္ဓ
7	—	17	Swahá Swáhá
13	2	27	ဗ္ဗ' ဗ္ဗ'
18	—	5	ဓ ဓ
21	—	—	ဓ္ဓ ဓ္ဓ
—	—	6	ဣ ဣ
—	—	24	ဣမ္ဗ ဣမ္ဗ
—	—	27	ဣဗ္ဗ ဣဗ္ဗ

Note.—In a few contracted words in this list, instead of ' or ' (as the sign of နီ, နိ, or နိ, &c.) read နိ.

23	—	6	for မဏဗ read မဏဗ *
—	—	27	သဗ္ဗဗဗ သဗ္ဗဗဗ
24	—	4	ဗ္ဗဗဗ ဗ္ဗဗဗ
25	—	1	သဗ္ဗဗ သဗ္ဗဗ
32	—	19	at the beginning, add § 63.
36	—	18	for မဓဗ read မဓဗ
42	—	13	ဗ္ဗဗဗနီ ဗ္ဗဗဗနီ
56	2	2	ဝဒီဗ ဝဒီဗ
—	—	20	ဝဒဗဗ ဝဒဗဗ
—	—	25	ဝဒီဗ ဝဒီဗ
58	1	1	ဓဗ ဓဗ
—	—	5	ဝဒဗဗ ဝဒဗဗ
—	2	11	ဗ္ဗဗဗနီ, ဗ္ဗဗဗနီ,
—	—	12	ဗ္ဗဗဗနီ ဗ္ဗဗဗနီ
59	—	4	သဗ္ဗဗ သဗ္ဗဗ
—	—	16	ဗ္ဗဗ ဗ္ဗဗ
61	1	17	ဗ္ဗဗ ဗ္ဗဗ
64	—	22	ဗ္ဗဗ—ဗ္ဗဗ

Page col line.

65	—	20	far နီနီ read သီနီ
68	—	22	ဓဗဗဗ ဓဗဗဗ
69	—	9	သဗ္ဗဗ သဗ္ဗဗ
—	—	10	သဗ္ဗဗဗဗဗ သဗ္ဗဗဗဗဗ
—	—	15	ဓဗဗဗဗဗဗ သဗ္ဗဗဗဗဗဗဗ
—	—	25	ဝဒီနီ ဝဒီနီ
—	—	28	သီနီ သီနီ
—	—	—	သီဓဗဗဗဗ သီဓဗဗဗဗ
70	—	26	သဗ္ဗဗဗဗဗ သဗ္ဗဗဗဗဗ
72	—	30	ဓဗဗဗဗ သဗ္ဗဗဗဗ
73	—	16	ဗ္ဗဗ ဗ္ဗဗ
75	—	9	သဗ္ဗ သဗ္ဗ
76	—	19	သဗ္ဗဗ သဗ္ဗဗ
—	—	23	ဓဗ ဓဗ
—	—	27	သဗ္ဗဗ သဗ္ဗဗ
77	—	23	ဝဒီ သီဓဗ
79	—	6	သဗ္ဗဗဗဗ သဗ္ဗဗဗဗ
—	—	12	သဗ္ဗဗ သဗ္ဗဗ
82	—	22	ဗ္ဗဗ ဗ္ဗဗ
—	—	25	ဝဒဗဗဗဗ ဝဒဗဗဗဗ
90	—	5, also 7,	သီဓဗဗဗ သီဓဗဗဗ
95	2	22	after နဗဗဗဗ, add နဗဗဗဗ
98	1	11	for ဓဗဗဗဗ ဓဗဗဗဗ read ဓဗဗဗဗ ဓဗဗဗဗ
102	2	25	သဗ္ဗ သဗ္ဗ
—	1	30	သဗ္ဗဗ သဗ္ဗဗ
108	—	28	instead of the dash —, read contractedly.
110	—	24	ဓဗဗဗ ဓဗဗဗ
111	—	29	ဓဗဗဗဗ သဗ္ဗဗဗ
112	—	2	ဓဗဗဗ သဗ္ဗဗဗ
—	—	8	သဗ္ဗဗ သဗ္ဗဗ
118	1	22	ဝဒီဗဗ ဝဒီဗဗ

A GRAMMAR

or

THE TIBETAN LANGUAGE.

LETTERS AND THEIR SEVERAL DISTINCTIONS

§ 1. In the alphabet of the Tibetan language there are thirty simple letters, arranged in eight classes. The forms of them, together with the name of each expressed in Roman characters and Italics, may be represented thus.

1	ཀ ka <i>k</i>	ཁ kha <i>kh</i>	ག ga <i>g</i>	ང na <i>ng</i>
2	ཅ cha <i>ch</i>	ཆ chha <i>chh</i>	ཇ ja <i>j</i>	ཉ nya <i>ny</i>
3	ཏ ta <i>t</i>	ཐ tha <i>th</i>	ད da <i>d</i>	ན na <i>n</i>
4	པ pa <i>p</i>	ཕ pha <i>ph</i>	བ ba <i>b</i>	མ ma <i>m</i>
5	ཚ tsa <i>ts</i>	ཛ tsha <i>tsh</i>	ཌ dsa <i>ds</i>	ཝ wa <i>w</i>
6	ཌ zha <i>zh</i>	ཙ za <i>z</i>	ཡ lia <i>h</i>	ལ ya <i>y</i>
7	ར ra <i>r</i>	ལ la <i>l</i>	ཤ sha <i>sh</i>	ས sa <i>s</i>
8	ཧ h'a <i>h'</i>	ཨ a <i>a</i>		

§ 2 There are five vowel sounds: *a, i, u, e, o*, pronounced according to the general pronunciation in Latin, on the continent of Europe, without any distinction into

short and long, but observing a middle sound. The vowel *a*, when sounded after a consonant, is generally inherent; but when otherwise there would be confusion on account of the prefix, it is expressed by *ṛ*. The vowels *i*, *u*, *e*, *o*, are expressed by marks, put above or below the consonants; thus ^{◌ṛ} as in *ki*, *ku*, *ké*, *ko*. These vowel signs are called ^{◌ṛ} *gi-gu*, ^{◌ṛ} *zhabz-kyu* ^{◌ṛ} *ṛṛṛṛṛṛ* and ^{◌ṛ} *na-ro*.

§ 3. There are very few words commencing with any vowel, and those are either of Sanscrit origin, or interjections, or corrupt words. The five vowels, when initial in a syllable or word, are expressed in the following manner: *a*, *i*, *u*, *e*, *o*; they may be expressed also by *ṛ* *a*, *ṛ* *i*, *ṛ* *u*, *ṛ* *e*, *ṛ* *o*.

§ 4. The above enumerated consonants and vowels are thus divided with respect to the organs by which they are formed:

ग ङ ण द ढ ण are gutturals.

च छ ज ङ ञ ञ ञ }
झ ञ ञ ञ ञ — — } are palatials.

त थ द ध ञ ञ are dentals.

प फ ब भ ञ ञ are labials.

र is liquid and cerebral.

But द ग ङ ञ, besides what has been stated above, are likewise nasals.

§ 5. The thirty letters of the alphabet are distinguished, according to their accent or sound, by certain genders; thus: ग ङ ण द ञ are called masculine, (प, ho;) ञ ञ ञ ञ ञ neuter, (म ञ ञ *ma-ning*;) ग ञ द ञ ञ ञ ञ ञ ञ ञ feminine, (मो;) ञ ञ ञ low or barren feminine, (मो ञ ञ *mō-gsham*;) and the ञ is said to have no gender.

§ 6. All the thirty letters, in general, may occur as initials, forming the basis of a syllable or word (मिङ्ग *ming-gzhi*). From amongst the thirty, the following twenty, ग ञ ञ ञ ञ ञ ञ ञ ञ ञ ञ ञ ञ ञ ञ ञ, never occur as final letters or after any vowel. The remaining ten, ग द द ञ ञ ञ ञ ञ ञ, are the

only letters that close any syllable, or follow the vowel, whether inherent or expressed. But these ten letters may likewise stand as initials in a syllable or word.

§ 7. The ten final letters are called affixes, (ཚེས་ འཇུག་ *zhes-hjug*) from their being affixed to the basis of a syllable. With respect to their sound and use, they are distinguished thus: ཁ་ ད་ བ་ ས་ are masculine, (ཤོ་ *po*;) མ་ ར་ ལ་ neuter, (མ་ རིང་, *ma-niing*;) and ང་ མ་ འ་, feminine, (མོ་ *mo*;) when the letters ཁ་ ང་ བ་ མ་ are followed by ས་; thus: ཁ་ བ་ ང་ བ་ མ་ ས་; or the letters མ་ ར་ ལ་ by ར་, thus མ་ ར་ ར་ ལ་ ར་, then the ས་ and ར་ are called a second affix, ཡང་འཇུག་, *yang-hjug*.

§ 8. From among the ten affixes, the following five, ཁ་ ད་ བ་ མ་ འ་, are also called prefixes, ལྷོ་མ་ འཇུག་, *sñon-hjug*, from their being put before the basis of a syllable. They are likewise distinguished thus: ཁ་ ད་ are called neuter, (མ་ རིང་ *ma-niing*;) བ་ masculine (ཤོ་ *pho*;) མ་ very feminine, (ཤིས་ ཐུ་ མོ་ *shin-tu-mo*;) འ་ feminine, (མོ་ *mo*.) These prefixes occur in several parts of speech, especially among the verbs. They should always be pronounced, but in common practice are seldom heard. For distinction's sake, they may be represented by the small Roman characters *g, d, b, m, h*, when the rest is in *Italics* or vice versa, and this system will be followed in the present work.

This is all that need be said of the letters of the Tibetan alphabet. We will next proceed to the powers of the letters individually, explaining at the same time the plan of writing them in the Roman character.

PRONUNCIATION.

§ 9. 1. Of the thirty simple letters.

ཀ་ is pronounced like *k* in king, or *c* before *a, o, u*, in call, come, cut; as in ཀ་བ་ *ka-va*, a pillar; ཀུན་ *kun*, all.

ཁ་ is the same letter aspirated; it may properly be rendered by *kh*; as in ཁ་བོ་ *khavo*, the mouth.

ག་ when simple, is generally sounded like *k* or *g*; but by some it is pronounced also as *g*. It may always be represented by *g*; thus in གུར་ *gur*, a tent; གཤམ་ *lag-pa*, the hand.

ང་ is the nasal *n* or *ng* in ing. When preceding the vowel in a syllable, it may be rendered by *ñ*; after the vowel, by *ng*; and, when reduplicated by *g*; thus: ང་རང་ *ña-rang*, I myself; རྩང་ ངམ་ *rung-gam*, is it convenient? རྩང་པོ་ *rung-go*, it is proper.

ཆ is sounded like *ch* in church ; as in ཆི *chu*, what ? It may be represented by *ch*.
 𑄎 is the same letter aspirated. It may be rendered by *chh* ; as in ཆུ *chhu*, water.

ཇ though by some people is sounded like *ch*, in choose, may always be represented by *j* in just ; as in ཇོ་བོ *jo-vo*, a master, lord ; ཇོ་མོ *jo-mo*, a mistress, lady ; a
 nnn.

ག is sounded like *ne* in new ; as in གུང་ *nyung*, few, little , ག *nya*, fish. It may properly be represented by *ny*.

ད is *t* in tongue ; as in དིག་ མེན *tig-men*, a ribband ; དིལ་ རིལ་ *tib-rit*, a tea-pot.,

ཅ is the same letter aspirated. It may be rendered by *th* ; as in ཅག་ བ *thag-pa*
 a rope ; ཅོག་མ *thog-ma*, beginning.

ད when simple, is sounded commonly like *t* in tool ; but by some people it is pronounced also as *d*. It may always properly be represented by *d*, and pronounced accordingly ; as in དད་པ *dad-pa*, faith, belief ; དེ་རིང་ *de-ring*, to-day.

ན is sounded like *n* in noon ; as in རྣམ་ *nor*, wealth.

པ is like *p* in paper ; as in པར་མ *parma*, a printed work.

ཕ is the same letter aspirated. It may be rendered by *ph*, and pronounced as the *p-h* in up-hill as in པ *pha*, father.

བ has three sounds: (*p, b, v.*) As initial in a word, it is sounded by some like *p* ; as in བོད་ *pö* (for Bod), Tibet or a Tibetan. As a prefix, it is silent ; as in བན་ *lah* (for *bkha*), a precept or command. As an additional syllable, or article after the ང་ འ་ ཨ་ ས་ final letters, or when it has the ད་ prefix, it is generally pronounced as *v* ; as in རེ་ བ *le-va*, hope ; དབང་ *d,vang*, power. In the two following cases, དབུ and དབོ (*dvu* and *dvo*) the pronunciation is simply as *u* and *o*. With any of the surmounting ར་ འ་ ས་ (*r, l, s,*) or preceding འ་ (*h*) letters, it is sounded *b*, those letters being then silent. In general it may be represented by *b*.

མ is like *m* in man ; as in མི *mi*, a man ; མེ *mé*, fire , ལམ་ *lam*, way, road.

ཚ is the German *z* or *tz*. It may be rendered by *ts* (as English and French writers use it in foreign names or words) ; as in ཚྭ་ *tsug*, how ? ཚམ་ *tsam*, how much ? how many ?

ཛ is the same letter aspirated. It may be represented by *tsh* ; as in ཛི་ *tshé*, life.

ཎ is sounded like the Arabic *dsal* (ذ) or the Italian *z* in mezzo. It may be represented by *ds* ; as in ཎི་དྭོ་ *dsati*, nutmeg. There are no words in Tibetan written by

this simple character; but there are many that have it with a *m* or *q* prefix, which are sounded like the simple *ñ*; as in མཛད་པ་ *mdsad-pa*, to do, make; ལཱ་ཤིང་པ་ *hdsin-pa*, to seize, take, &c.

The Sanscrit *ch, chh, j, jh*, characters (as they are pronounced in Bengal and by Europeans) are rendered in Tibetan books, by *ts, tsh, ds, dsh*, (ཙ་ ཨ་ ར་ ལ་) and pronounced accordingly, as has been explained above. Such is the pronunciation in Cashmir also, and in some parts of the north-west of India. And, as the Tibetan grammarians have observed, it was so anciently in Central India also; though in Bengal the pronunciation has always been the same as it now is, with respect to *ch, chh, j, jh*.

ཅ occurs but in a few words. It is sounded *v* or *w*. ཅ and ཇ often have the same sound in Tibetan; as in འཕྲུལ་ལྷོ་ and འཕྲུལ་ལྷོ་ *Vārāṇsi*, Benares. They may be represented thus: ཅ by *v*, and ཇ by *w*.

ཆ is the French *j*. It may be rendered by *zh*; as in ཆལ་ *zhal*, the mouth, face.

ཇ is pronounced like *z* in zeal, or *s* in as; as in ཇན་ *zan*, meat, food.

ཏ is a soft aspirate, and may be represented by *h* or *a*. Formerly it was added to every syllable ending in a vowel, thus: ལམ་ *lah*, ལིམ་ *lih*, ལུམ་ *luh*, ལེམ་ *leh*, ལོམ་ *loh*, instead of the modern ལ་ ལི་ ལུ་ ལེ་ ལོ་. But now it is left out after the vowel signs, and retained only in those syllables in which the fundamental (or radical) letter is preceded by a prefix, and where there is no closing consonant after the inherent *a*; as in these words: གཙམ་ *gzah*, a planet; དགཙམ་ *dgaḥ*, joy; བཙམ་ *bkah*, precept; མཙམ་ *mdah*, an arrow; ལཏམ་ *ludh*, to pass away. But, when there is a closing consonant, the *ཏ* is dropped; as in ལཏམ་ པ་ *hdas-pa*, gone away.

ཉ is sounded like *y* in yard, you; as in ཉཔ་ *yab*, father; ཉམ་ *yum*, mother, matron.

ར is like *r* in rain; as in རེ་བ་ *ré-va*, hope; ར་མ་ *ra-ma*, a she-goat. It is silent when inserted on the top of a letter; as in ར་ལ་ *rla*, pronounced *la*.

ལ is pronounced like *l* in long; as in ལོ་ *lo*, a year. It is silent at the top of another letter; as in ལྷ་ *lña*, (ལྷ་) five.

ཤ has the sound of *sh* in sheep; as in ཤིང་ *shing*, wood, a tree.

ས is the *s* in saint; as in སོ་སོ་ *so-so*, different; སེམས་ *sems*, the mind, soul. At the top of a letter, as also at the end of a syllable, it is silent, according to common practice.

h is the hard aspirated *h* in heart, horn, as in ཨ་ *Hor*, a Turk.

w is sounded like *a* in far, father, as in འ་མེ *a-chhé*, ono's elder sister. The inherent *a* also is not pronounced like the short *u* in up, cup, &c. as in Sanscrit, but it has a middle sound like the French *a* in la, or the English in far, father; as in ལ་མ་ *lam*, way, road.

§ 10. Such is the pronunciation of the 30 simple letters. But, besides these, there are many compound letters, formed either by subjoining one of the following three liquids ར་ (y, r, l,) to another, thus: ར་ལ་; or by placing one of these ར་ (y, r, l,) on the top of another, thus: ལ་ལ་, or by both ways at once, thus: ལ་ལ་. We proceed now to treat of such compound letters; and first,

§ 11. 2. Of those letters that have a subjoined ར་, *y*, (ལ་མ་ལ་ *ya-btags*) written thus: ལ་.

They are seven in number ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་, and are represented thus: ལ་ *hya*, ལ་ *lhya*, ལ་ *gya*, ལ་ *pya*, ལ་ *phya*, ལ་ *bya*, ལ་ *mya*. Their pronounciation is as follows:

ལ་ is sounded like *t* in tube, or in virtue; as in ལ་ལ་ *hyal-pa*, idle talk.

ལ་ is the preceding character aspirated, as in ལ་ *lhyé*, a dog.

ལ་ is pronounced like *d* in duke; as in ལ་ལ་ *gyur-pa*, he is become, or grown.

ལ་ in no word occurs in this simple state. It has either a surmounting ལ་ (thus: ལ་ *spya*) or a ལ་ prefix, (thus: ལ་ལ་ *dpya*) and then, in each case, it is sounded *ch*, or *sh*; as in ལ་ *spyan* (*shan* or *chan*) the eye; ལ་ལ་ *dpya* (*sha* or *cha*) tax, tribute.

ལ་ is pronounced generally *chh*; as in ལ་ལ་ *phyug-po*, the riel or riel, (*chhug-po*.) But in Ladak, and in some other parts, it is sounded also like ལ་ *ph*; as in ལ་ *phye*, meal, flour, pronounced (ལ་ *phé*), as if there were no subjoined *y*, ལ་.

ལ་ is pronounced *ch* and *j*; as in ལ་ལ་ *byed-pa* (*ched-pa* or *jed-pa*), to do, make.

ལ་ is sounded *ny*; as in ལ་ལ་ *myong-ba* (pronounced *nyong-la*), to taste.

§ 12. 3. Of those letters that have ར་ subjoined (ལ་མ་ལ་ *ra btogs*, written thus: ལ་.)

The following fourteen letters ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་, subject to this addition, assume the form of ལ་ *hra*, ལ་ *lhra*, ལ་ *gra*, ལ་ *tra*, ལ་ *thra*, ལ་ *dia*, ལ་ *ura*, ལ་ *pra*, ལ་ *phra*, ལ་ *bra*, ལ་ *mra*, ལ་ *shra*, ལ་ *sra*, ལ་ *kra*: and they should also be pronounced accordingly; but, in common practice, they are sounded very obscurely, ལ་, ལ་, ལ་, are sounded like *ta*; ལ་, ལ་, ལ་, like *tha*, ལ་, ལ་, ལ་, like *'da* or *'ra*, or all the nine like *t* ལ་, ལ་, ལ་, are sounded by some people like a cerebral *sh*. As this mode of pronounciing the letters, which

have a subjoined *r*, is very uncertain, it is better to write and pronounce them regularly, as in other languages.

§ 13. 4. Of those letters that have a subjoined **ལ**, *la* (ལ་ བདགས *la htags*) :

The following six letters : ၵ ၶ ၷ ၸ ၹ ၺ, with ၻ subjoined, have the form of ၵ *lla*, ၶ *gla*, ၷ *bla*, ၸ *zla*, ၹ *rla*, ၺ *sla*. All such syllables are pronounced alike, the subjoined *l* alone being uttered, (the upper letters remaining silent, according to common custom,) with the exception of ၸ *zla*, which is pronounced *da*. But this also sometimes is sounded *la*, as in ၵၶၷ *spun-zla* (*spun-la*), a brother or sister.

Note.—Besides the three subjoined letters above specified, (*y*, *r*, *l*) there occurs sometimes a small triangle, (called in Tibetan *Pazur*, an angular *v* or *w*, thus: \blacktriangle) placed below some letters. In Tibetan words it has no sound, but it is used only for distinction's sake; as in ཨ *tsha*, hot; ཨ *tsha*, salt; ར *rtsa*, root, vein; ར *rtsa*, grass, herb. In $\text{ཡི་རྩལ་$ the \blacktriangle is added to show that the *ཡ* is a radical letter, not a prefix, and to be sounded accordingly. But this \blacktriangle in these and other similar words is not always inserted: many leave it out, the context showing the proper meaning of the word. In Sanscrit words this \blacktriangle is pronounced *o* in Tibet; as in *Bodhisato*, *Sohá*, *Om ! Soti Sidham*, &c. instead of *Bodhisattva*, *Swahá*, *Om ! Swasti Sidham*.

§ 14. 5. Of those letters that have a surmounting \mathfrak{z} , or r , inserted at the top.

[illegible]

§ 15. 6. Of those letters that have a surmounting *q* or *l*.

The following ten letters, $\text{ṣ ṣ ṣ ṣ ṣ ṣ ṣ ṣ ṣ ṣ}$, when surmounted by ṣ , appear in this form : $\text{ṣ ṣ ṣ ṣ ṣ ṣ ṣ ṣ ṣ ṣ}$, and they should also be pronounced accordingly. But, in general, the ṣ is silent, except in ṣ , and when the preceding syllable terminates in a vowel, with which it is frequently

sounded ; as in these words རྩ་ཁྱུར་ (*chi-ltar*) *chil-tar*, how རྩ་གང་ལྷན་ (*dgah-ldan*) *gal-dan*, paradise The ག་ཁ་ལ་ letters, with the surmounting ར་, are sounded harder or more distinctly, than in their simple state

§ 16 7 Of those letters that have a surmounting π (s) :

The following twenty-two letters ཀ་ཁ་ག་ང་ཅ་ཆ་ཇ་ཉ་ད་ན་མ་ཕ་པ་ཙ་ཐ་བ་ཏ་ཨ་
ལ་ཡ་ཨ་རྩི, when surmounted by ས, have the appearance of སྒ་སྤ་, སྒྱ་སྤྱ་, སྒྲ་སྒྲ་, སྒླ་སྒླ་,
སྒྵ་སྒྵ་, སྒྶ་སྒྶ་, སྒྷ་སྒྷ་, སྔ་སྔ་, སྌ་སྌ་, སྍ་སྍ་, སྎ་སྎ་, སྏ་སྏ་, སྐ་སྐ་, སྑ་སྑ་, སྒྱ་སྒྱ་, སྒླ་སྒླ་,
སྒྵ་སྒྵ་, སྒྶ་སྒྶ་, སྒྷ་སྒྷ་, སྔ་སྔ་, སྌ་སྌ་, སྍ་སྍ་, སྎ་སྎ་, སྏ་སྏ་, and they should be pronounced ac-
cordingly, together with the ས, but it is seldom heard The letters ག་ཁ་ག་ང་ཅ་ཆ་
ཇ་ཉ་ད་ན་མ་ཕ་པ་ཙ་ཐ་བ་ཏ་ཨ་ are in the present day sounded harder, or more distinctly, than in their simple state
སྒ་སྤ་, and སྒྱ་སྤྱ་, in some words, are sounded like *t* or *sh*.

§ 17. According to the instructions of the Tibetan Grammarians, all the three surmounting letters (འ་ཀ་ཁ་) should be pronounced, as it were, by uttering a short vowel before them, thus, འ *erka*, ཀ *elka*, ཁ *eska* (in one syllable) But this is seldom done. It is however proper, when writing in the Roman character, to express every letter, whether it may easily be pronounced or not, since orthography only can show the true meaning, there being many words according to vulgar pronunciation, of the same sound. Orthography is sufficiently fixed by the great number of printed works in Tibet. Pronunciation is different in different provinces, none of which can be taken for a standard. Grammarians therefore must be consulted.

§ 18. Hitherto it has been shown how such letters should be pronounced that have either of the three subjoined, or of the three surmounting, letters We now proceed to state the number of the prefixes, and to enumerate the letters to which they are prefixed

The following five letters **མ་ ད་ བ་ མ་ འ་** are called prefixes, **མྱོད་ འཇམ་མཉམ་** *sñon hyug*, from their being put before a basis, or radical letter. They are a sort of prepositive particles, used for modifying the meaning of a word, and for forming the present, past, and future tenses of a verb. They may be prefixed to such letters as are specified below. Therefore

§ 19 8 Of those letters that have a *ga* prefix, *ga* (*ga*) is prefixed to the following eleven simple letters ଡ ଗ ଙ ଟ ଠ ଡ ଣ ଣ ଢ ଢ ଢ ଢ, thus, ଗଢ଼ *gchah*, ଗଞ୍ଜ *gnyah*,

Note.—The five prefixes above specified (ཨ་ ཅ་ ས་ མ་ འ་), according to common practice, are silent, except when carried to the preceding syllable ending in a vowel; as in རྟ་གཅིག *so-gchig*, thirty-one, is sounded as if it were རྟེག་ཅིག *sog-chig*, རྟོ་བཟང་ *blo-bzang*, ingenious, by some is pronounced *lob-zang*. ལྷ་མཚོ་ *rgya-mtsho*, the sea, *gyami-tsho*; ཡ་མཚོ་ *ya-mtshan*, *yam-tshen*, marvel, &c.

ད and འ are never carried to the foregoing syllable; they are always silent.

The only change in the letters, to which these five characters are prefixed, is with the third letter of each of the five first series of the alphabet, (i. e. with ཅ་ ས་ མ་ འ་ རྟོ་.) They are sounded now distinctly, without any aspiration, as *g, j, d, b, ds*. Though these prefixes occur also with the other parts of speech, yet their general use is among the verbs, for forming and distinguishing the present, preterite, and future tenses.

§ 24. Under the above twelve heads, we have enumerated all the different sorts of letters, that precede the vowel, and form the basis of a syllable or word. Here follow, now, the affixes or those letters that are put after the vowel, whether inherent or expressed, and that close the syllable.

§ 25. 13. Of the affixes or closing letters.

The affixes (རྟེན་འདུག་ *rjes-lyug*) are the following ten simple or single, and four double letters: ག *g*, ང *ng*, ད *d*, ན *n*, བ *b*, མ *m*, འ *h*, ར *r*, ལ *l*, ས ས་; and ངས *gs*, ངས *ngs*, བས *bs*, བས *ms*. They should always be sounded accordingly, since the Tibetan Grammarians say, that these letters are affixed expressly to render the words sonorous and significant.—

The following are examples of each of the simple affixes, to be sounded as written:

ག	in གག <i>nag</i> ,	མིག <i>mig</i> ,	ཟུག <i>lug</i> ,	རེག <i>reg</i> ,	ཐོག <i>thog</i> .
ང	རང་ <i>rang</i> ,	མིང་ <i>mung</i> ,	རུང་ <i>rung</i> ,	ཐེང་ <i>theng</i> ,	ཐོང་ <i>hong</i> .
ད	ནད <i>nad</i> ,	ཡིད <i>yid</i> ,	ལྟད <i>lad</i> ,	མེད <i>med</i> ,	ཡོད <i>yod</i> .
ན	ལན <i>lan</i> ,	རིན <i>rin</i> ,	ལུན <i>lun</i> ,	ལེན <i>len</i> ,	དོན <i>don</i> .
བ	རབ་ <i>rab</i> ,	རིབ་ <i>rib</i> ,	ཐུབ་ <i>thub</i> ,	ལེབ་ <i>leb</i> ,	ཐོབ་ <i>thob</i> .
མ	ལམ <i>lam</i> ,	རིམ <i>rim</i> ,	ལམ་ <i>yum</i> ,	རེམ་ <i>zem</i> ,	རོམ་ <i>zom</i> .
འ	བཀའ <i>bhah</i> ,	—	—	—	—
ར	མར <i>mar</i> ,	མིར <i>mir</i> ,	ཟུར <i>gur</i> ,	རེར <i>zer</i> ,	ཐོར <i>nor</i> .
ལ	བལ་ <i>bal</i> ,	རིལ་ <i>ril</i> ,	ལུལ་ <i>yul</i> ,	ལེལ་ <i>shel</i> ,	ཡོལ་ <i>yol</i> .
ས	ལས <i>las</i> ,	རིས་ <i>ris</i> ,	ལུས་ <i>lus</i> ,	ལེས་ <i>shes</i> ,	ཡོས་ <i>gos</i> .

The double ones :

གལ in རྒྱལ་བ་	རྒྱལ་བ་	ལྷལ་བ་	ལྷལ་བ་	དྷལ་བ་
<i>paggs</i>	<i>riggs</i>	<i>luggs</i>	<i>leggs</i>	<i>doggs</i>
ངས་ སྤངས་	ལྷིངས་	སྤྲངས་	རྤྲངས་	ལྷོངས་
<i>sanggs</i>	<i>lings</i>	<i>strunggs</i>	<i>renggs</i>	<i>longgs</i>
ཐས་ ཐལ་བ་	ཆེན་པོ་	ཐལ་བ་	ཆེན་པོ་	ཆེན་པོ་
<i>thabs</i>	<i>chhabs</i>	<i>shubs</i>	<i>lhebbs</i>	<i>hobbs</i>
མས་ རམས་	རིམས་	ལྷམས་	སེམས་	སྣམས་
<i>rams</i>	<i>rims</i>	<i>shums</i>	<i>sems</i>	<i>soms</i>

Note.—Besides these, there are yet, according to ancient orthography, three double affixes. གན *nd* or *nt*, རད *rd* or *rt*, and ལད *ld* or *lt*, as in གཤན་པ་ *gsand-pa*, he heard; རྒྱུད་པ་ *gyurd-pa*, he became; and གསོན་པ་ *gsold-pa*, he begged or requested. Though this mode of writing is the more correct for designing the past tense, yet according to modern practice, the ད is omitted; and the above words are now written without the ད, thus: གཤན་པ་, རྒྱུད་པ་ and གསོན་པ་.

§ 26. Some of the affixes enumerated above are only obscurely heard; some are left entirely silent (as the བ in གལ, ངས, ཐས, མས), and some change the preceding vowel.

In Tibet, the final terminations -ལ, ལ་, ལ་, (as, us, os,) are pronounced in three different ways, in different parts of the country. As ལས *las*, work, is sounded *las*, *la*, *lé*; ལས *lus*, the body, is pronounced *lus*, *lu*, *lú*, (ü, the French u); ཆོས་ *chhos*, religion, is pronounced *chhos*, *chho*, *chho*, (ö, the French eu.) And such is the practice with some other letters also, especially with the ག and ད (*g* and *d*.)

The final ལ་ and ལ་ terminations are either pronounced accordingly as they are written, or the ལ is left silent. As in རིས་, which is pronounced either *ris* or *ri*; and in ཤེས་ is sounded either *shes* or *shé*. And this is the case with some other letters also, especially with the ག and ད (*g*, *d*). Such is the practice with the affixes. It is proper to write and pronounce them regularly, as has been exhibited above.

§ 27. In the following abstract, from Nos. 1 to 209, is exhibited, how the basis of every word in the Tibetan language, together with the inherent ས, should be written and pronounced; and in continuation from Nos. 210 to 226, the affixes or letters following the vowel, are enumerated, together with their names and powers. The

abstract, in this form, contains only the radical letters with the inherent *a*; but, if to these roots be added the four vowel signs ཨ, ཨ, ཨ, ཨ (i, u, e, o,) spelt in the ordinary manner: (viz. ཀ་ཀི་ག་ཀེ་ཀོ་ or བཀའ་བཀི་བཀུ་བཀེ་བཀོ་) followed by such affixes, as may be required, then this abstract will comprehend every word of the Tibetan language.

§ 28. The several columns of the abstract contain respectively; I. General number of letters in the whole scheme. II. Particular number of each class of letters. III. Roots in Tibetan, with the inherent *a*. IV. The same in Roman character. V. Power of those roots without any vowel taken grammatically. VI. Ditto vulgarly.

ABSTRACT OF THE ORTHOGRAPHY AND ORTHOEPY OF THE TIBETAN LANGUAGE.

§ 29. 1. The thirty simple letters of the alphabet:

I	II	III	IV	V	VI	I	II	III	IV	V	VI
1		ཀ	ka	k	—	16		མ	ma	m	—
2		ཁ	kha	kh	—	17		ཚ	tsa	ts	—
3		ག	ga	g	k or q	18		ཛ	tsha	tsh	—
4		ང	ṅa	ṅ, ng	—	19		ཌ	dsa	ds or dz	—
5		ཅ	cha	ch	—	20		ཡ	wa	w	v
6		ཆ	chha	chh	—	21		ཞ	zha	zh	french j
7		ཇ	ja	j	ch	22		ཟ	za	z	—
8		ག	nya	ny	—	23		འ	ha	h	—
9		ཏ	ta	t	—	24		ཡ	ya	y	—
10		ཅ	tha	th	—	25		ར	ra	r	—
11		ད	da	d	t	26		ལ	la	l	—
12		ན	na	n	—	27		ཤ	sha	sh	—
13		པ	pa	p	—	28		ས	sa	s	—
14		ཕ	pha	ph	—	29		ཁ	h'a	h'	—
15		བ	ba	b	p, v	30		མ	á	a	—

Note	1 ཀ ka	ཁ kha	ག ga	=	ཀ or k
	2 ཅ cha	ཆ chha	ཇ ja	=	ཅ or ch
	3 ཏ ta	ཅ tha	ད da	=	ཏ or t
	4 པ pa	ཕ pha	བ ba	=	པ or p
	5 ཚ tsa	ཛ tsha	ཌ dsa	=	ཚ or ts

That is, the three first letters of each of the five series of the Tibetan alphabet, have nearly the same sound, according to the common pronunciation in Tibet, when heard by a stranger or foreigner whose ear cannot distinguish immediately the sharp or flat,

aspirated and hard, letters. But it is expedient for the learner to write and pronounce them accordingly; since by this means only can a fundamental and correct knowledge of the Tibetan language be obtained.

§ 30. 2. The seven letters having a subjoined ϖ, y .

I	II	III	IV	V	VI	I	II	III	IV	V	VI
31	1	ཨ	<i>hya</i>	<i>hy</i>	—	35	5	ཤ	<i>phya</i>	<i>phy</i>	= <i>chh</i>
32	2	ཨ	<i>lhya</i>	<i>lhy</i>	—	36	6	ཇ	<i>bya</i>	<i>by</i>	= <i>ch, j</i>
33	3	ཨ	<i>gya</i>	<i>gy</i>	—	37	7	མ	<i>mya</i>	<i>my</i>	<i>ny</i>
34	4	ཨ	<i>pya</i>	<i>py</i>	<i>sh</i> or <i>ch</i>						

§ 31. 3. The fourteen letters having a subjoined λ , (*r* or λ).

38	1	ཀ	<i>kra</i>	<i>kr</i>	= <i>l'</i>	45	8	པ	<i>pra</i>	<i>pr</i>	= <i>l'</i>
39	2	ཀ	<i>khra</i>	<i>lhr</i>	<i>l'h</i>	46	9	པ	<i>phra</i>	<i>phr</i>	<i>l'h</i>
40	3	ཀ	<i>gra</i>	<i>gr</i>	<i>d'</i> or <i>l'</i>	47	10	པ	<i>b'a</i>	<i>br</i>	<i>'d</i>
41	4	ཀ	<i>tra</i>	<i>tr</i>	<i>l'</i>	48	11	པ	<i>mra</i>	<i>mr</i>	—
42	5	ཀ	<i>thra</i>	<i>thr</i>	<i>l'h</i>	49	12	ཀ	<i>shra</i>	<i>shr</i>	<i>s'h</i>
43	6	ཀ	<i>dra</i>	<i>dr</i>	<i>'d</i>	50	13	པ	<i>sra</i>	<i>sr</i>	<i>s'h</i>
44	7	ཀ	<i>nra</i>	<i>nr</i>	—	51	14	ཀ	<i>h'ra</i>	<i>h'r</i>	<i>s'h</i>

§ 32. 4. The six letters with a subjoined α , *l*.

52	1	ཀ	<i>kla</i>	<i>kl</i>	= <i>l'</i>	55	4	ཀ	<i>zla</i>	<i>zl</i>	= <i>d</i> or <i>l</i>
53	2	ཀ	<i>gla</i>	<i>gl</i>	<i>l</i>	56	5	ཀ	<i>rta</i>	<i>rl</i>	<i>l</i>
54	3	ཀ	<i>b'a</i>	<i>bl</i>	<i>l</i>	57	6	ཀ	<i>sla</i>	<i>sl</i>	<i>l</i>

§ 33. 5. The fifteen letters having a surmounting λ , *r*.

58	1	ཀ	<i>rka</i>	<i>rk</i>	= <i>k</i>	60	9	ཀ	<i>rda</i>	<i>rd</i>	= <i>d</i>
59	2	ཀ	<i>rkya</i>	<i>rky</i>	<i>ky</i>	67	10	ཀ	<i>rna</i>	<i>rn</i>	<i>n</i>
60	3	ཀ	<i>rga</i>	<i>rg</i>	<i>g</i>	68	11	ཀ	<i>rba</i>	<i>rb</i>	<i>b</i>
61	4	ཀ	<i>rgya</i>	<i>rgy</i>	<i>gy</i>	69	12	ཀ	<i>rma</i>	<i>rm</i>	<i>m</i>
62	5	ཀ	<i>rña</i>	<i>rñ</i>	<i>ñ</i>	70	13	ཀ	<i>rmya</i>	<i>rmy</i>	<i>my</i> or <i>ny</i>
63	6	ཀ	<i>rja</i>	<i>rj</i>	<i>j</i> or <i>zh</i>	71	14	ཀ	<i>rtsa</i>	<i>rts</i>	<i>ts</i> or <i>s</i>
64	7	ཀ	<i>rnya</i>	<i>rny</i>	<i>ny</i>	72	15	ཀ	<i>rdsa</i>	<i>rds</i>	<i>ds</i> or <i>z</i>
65	8	ཀ	<i>rta</i>	<i>rt</i>	<i>t</i>						

§ 34. 6. The ten letters having a surmounting \mathfrak{a} , l.

I	II	III	IV	V	VI	I	II	III	IV	V	VI
73	1	𑖀	lha	lk	= k	78	6	𑖁	lta	lt	= t
74	2	𑖂	lga	lg	g	79	7	𑖂	lda	ld	d
75	3	𑖃	lña	lñ	ñ	80	8	𑖃	lpa	lp	p
76	4	𑖄	lcha	lch	ch	81	9	𑖄	lba	lb	b
77	5	𑖅	lja	lj	j	82	10	𑖅	lha	lh	l'

§ 35. 7. The twenty-two letters with a surmounting \mathfrak{a} , s.

83	1	𑖆	ska	sk	= k	94	12	𑖈	snra	snr	= nr
84	2	𑖇	skya	sky	ky	95	13	𑖉	spa	sp	p
85	3	𑖈	skra	skr	kr(t, s'h)	96	14	𑖊	spya	spy	py sh or ch
86	4	𑖉	sga	sg	g	97	15	𑖋	spra	spr	pr, t'
87	5	𑖊	sgya	sgy	gy	98	16	𑖌	sba	sb	b
88	6	𑖋	sgra	sgr	gr 'd	99	17	𑖍	sbya	sby	by, j or zh
89	7	𑖌	sña	sñ	ñ	100	18	𑖎	sbra	sbr	br or 'd
90	8	𑖍	snva	snv	ny	101	19	𑖏	sma	sm	mi
91	9	𑖎	sta	st	t	102	20	𑖐	smya	smv	my or ny
92	10	𑖏	sda	sd	d	103	21	𑖑	smra	smr	mr
93	11	𑖐	sna	sn	n	104	22	𑖒	stsa	stsa	s

§ 36. 8. The eleven simple letters preceded by a \mathfrak{a} , g.

105	1	𑖑	gchah	gch	= ch	111	7	𑖑	gzah	gz	= zh
106	2	𑖒	gnyah	gny	ny	112	8	𑖒	gzah	gz	z
107	3	𑖓	gtah	gt	t	113	9	𑖓	gyah	gy	y
108	4	𑖔	gdah	gd	d	114	10	𑖔	gshah	gsh	sh
109	5	𑖕	gnah	gn	n	115	11	𑖕	gsah	gs	s
110	6	𑖖	gtsah	gts	ts						

§ 37. 9. The fifteen simple and double letters having a \mathfrak{a} d, prefix.

116	1	𑖖	dkah	dk	= k	121	6	𑖖	dgra	dgr	gr d' or
117	2	𑖗	dkya	dky	ky	122	7	𑖗	dñah	dñ	ñ
118	3	𑖘	dkra	dkr	kr t'	123	8	𑖘	dpah	dp	p
119	4	𑖙	dgah	dg	g	124	9	𑖙	dpya	dpv	py, sh or ch
120	5	𑖚	dgya	dgy	gy	125	10	𑖚	dpva	dpr	pr or t'

I	II	III	IV	V	VI	I	II	III	IV	V	VI
126	11	၄၁၃	di ^{ah}	dv	v { ၄၃ = w ၄၄ = o }	128	13	၄၅	dra	dr	or
127	12	၄၂	di ^{ya}	dvy	vy or y	129	14	၄၁၃	dmah	dm	m
						130	15	၄၅	dmya	dmy	my, ny

§ 38 10 The forty five simple, double, and triple letters having a ခ, or b prefix

131	1	၁၁၃	bkah	bk = k	154	24	၁၁၃	btah	bt = t
132	2	၁၂	bhya	bhy hy	155	25	၁၁	brta	brt t
133	3	၁၃	bkra	bkr kr, t'	156	26	၁၄	b/ta	b/t t
134	4	၁၄	bhla	bhl hl or l	157	27	၁၅	bsta	bst t
135	5	၁၅	brha	brh h	158	28	၁၆	bdah	bd d
136	6	၁၆	brhya	brky ky	159	29	၁၇	brda	brd d
137	7	၁၇	bska	bsk k	160	30	၁၈	blda	bld d
138	8	၁၈	bshya	bsky ky	161	31	၁၉	bsda	bsd d
139	9	၁၉	bskra	bskr kr, t'(sh)	162	32	၂၀	brna	brn n
140	10	၂၀	bgah	bg g	163	33	၂၁	bsna	bsn n
141	၁၁	၂၁	bgya	bgy gy	164	34	၂၂	btsah	bts ts
142	12	၂၂	bgra	bgr gr, d'	165	35	၂၃	brtsa	brts ts, s
143	13	၂၃	brga	brg g	166	36	၂၄	btsa	bsts s
144	14	၂၄	brgya	brgy gy	167	37	၂၅	brdsa	brds s
145	15	၂၅	bsga	bsg g	168	38	၂၆	bzhah	bzh zh
146	16	၂၆	bsgya	bsgy gy	169	39	၂၇	bzah	bz z
147	17	၂၇	bsgra	bsgr gr, d'	170	40	၂၈	bzla	bzl d
148	18	၂၈	brña	brñ ñ	171	41	၂၉	brla	brl l
149	19	၂၉	bsña	bsñ ñ	172	42	၃၀	bshah	bsh sh
150	20	၃၀	bchah	bch ch	173	43	၃၁	bsah	bs s
151	21	၃၁	brja	brj j or zh	174	44	၃၂	bsra	bsr sr, s'h
152	22	၃၂	brnya	brny ny	175	45	၃၃	bsla	bsl l
153	23	၃၃	bsnya	bsny ny					

§ 39 11 The fifteen simple and double letters having a မ, m, prefix

176	1	မာရ	mkhah	mkh = lh	179	4	မာရ	mgah	mg = g
177	2	သဒ္ဓ	mkhya	mkhy khy	180	5	မဉ္ဇ	mgya	mgy gy
178	3	မာရ	mlhra	mlhr lhr, t'h	181	6	မဉ္ဇ	mgra	mgr gr, d'

I	II	III	IV	V	VI
182	7	མང	mñah	mñ	ñ
183	8	མཆ	mchhah	mchh	= chh
184	9	མཏ	mjah	mj	j
185	10	མཉ	mnyah	mny	ny
186	11	མཐ	mtah	mt	th

I	II	III	IV	V	VI
187	12	མད	mdah	md	= d
188	13	མཏ	mnah	mn	n
189	14	མཛ	mtshah	mtsh	tsh
190	15	མཎ	mdsah	mds	ds

§ 40. 12. The nineteen simple and double letters having a འ, ལ, prefix.

191	1	འཆ	hkhah	hkh	= kh
192	2	འཇ	hkhya	hkh	ky
193	3	འཉ	hkhra	hkh	hr, t'h
194	4	འག	hgah	hg	g
195	5	འཁ	hgya	hgy	gy
196	6	འམ	hgra	hgr	gr, d'
197	7	འཐ	hchhah	hchh	chh
198	8	འཏ	hjah	hj	j
199	9	འཉ	hthah	hth	th
200	10	འད	hdah	hd	d

201	11	འཇ	hdra	hdr	= d', d
202	12	འཏ	hphah	hph	ph
203	13	འཉ	hphya	hphy	phy, chh
204	14	འམ	hphra	hphr	phr, t'h
205	15	འག	hbah	hb	b
206	16	འཁ	hbya	hby	by, j
207	17	འམ	hbra	hbr	br, d
208	18	འཛ	htshah	htsh	tsh
209	19	འཎ	hdsa	hds	ds

§ 41. 13. The ten simple and four double affixes.

210	1	ག	ga	g	= k or g
211	2	ཁ	ña	ñg	
212	3	ད	da	d	t
213	4	ན	na	n	
214	5	བ	ba	b	p
215	6	མ	ma	m	
226	7	པ	ha	—h	

217	8	ར	ra	= r	
218	9	ལ	la	l	
219	10	ས	sa	s	mute
220	11	ཅ	gs	the s is	
221	12	ཆ	ngs	mute	
222	13	ཇ	bs	in all	
223	14	མ	ms	these	

To which may be added the following :

224	15	ཉ	nd	or nt	
225	16	པ	rd	or rt	

226	17	ལ	ld	or lt	
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OBSERVATIONS.

1. In the above abstract of the orthography and orthoëpy (of this language) forming 209 combinations, classed under 12 heads, is exhibited the basis of every word in the Tibetan language.

2. Many of these syllables, as they now stand, are significant words; others become so by the addition of any of the affixes (enumerated under the 13th head).

3. In all these syllables the vowel *a* is inherent, and must be pronounced with the same tone, as in 'far' or 'father' in English. It must be remembered that every syllable in the Tibetan language, where there is no apparent vowel sign, must be pronounced with the inherent *a*; as in ཀླུ *ka*; རྩྭ *rang*; ལྟམ་ *lags*; བུམ་ *bsams*, &c.

4. This inherent *a* is visible, and expressed by the letter འ, in such syllables, as have a prefix before the simple radical (or fundamental) letter, and when there follows no consonant closing the syllable. But when the radical or fundamental letter is a compound one, or when there follows a consonant (or two consonants) after the radix, the *a* vowel is inherent, and must always be pronounced. It is visible in syllables like the following words:

ཀླུ *ktah*, pawn, pledge, bail.

དྲམ་ *dgah*, joy, pleasure.

བཀའ་ *bkah*, a precept, commandment.

མདྲ་ *mdah*, an arrow.

ལྟམ་ *lgah*, some, any.

and inherent in such syllables or words as follow:

དྲམ་ *dgah*, an enemy.

བཀའ་ *bska*, bitter (taste).

ལྟམ་ *ldra*, like, similar.

དྲམ་ *dgur*, a separating.

བཀའ་ *blas*, split or cleft asunder.

མདྲ་མཐོང་ *mdangs*, the forehead; yesterday.

ལྟམ་ *lgram*, the jaw, &c.

5. All words or syllables, in this tongue, having the inherent or visible *a* (འ) are written and pronounced as has been explained. Those that have any of the four vowels (i, u, e, o) marked thus: རྩྭ, རྩྭ, རྩྭ, རྩྭ, are formed of the same 209 syllables, as have been already exhibited in alphabetical order, by adding the vowel signs. Thus the whole may be formed into a syllabic scheme, to which if the affixes (enumerated under the 13th head) be added as may be required, every word in the Tibetan language will then be comprehended in this scheme.

The whole may be spelt in the same manner, as here is exhibited with the first syllable of each of the 12 heads: རྩྭ,

[illegible]

ཁྱེད་	for ཁྱམ་ཁྱེད་, name of a star or constellation.
ཕྱོག་	— ཕྱུང་ཕྱོག་, a tent's top, or upper part.
ཐུག་	— ཐུང་ཐུག་, be it, let it be, may it be.
ཐོག་	— ཐོག་ཐོག་, a harbour, port, haven.
ཐུག་	— ཐུ་ལོ་, a boatman's fee.
ཐུ་	— ཐུ་པ་ལྷི་, quadrangular; a square.
ཐུ་པ་	— ཐུ་པ་ཐོག་, one that has found the supreme perfection, a sage, a saint.
ཐོང་	— ཐོང་ཐོང་, a town, a city.
ཐོག་	— ཐོག་པ་པ་, a volume, a book.
ཐུག་པ་	— ཐུག་པ་པ་, importance, matter.
ཐུག་པ་	— ཐུག་པ་པ་, a pestle.
ཐུག་པ་	— ཐུག་པ་པ་, fierce, cruel.
ཐུག་པ་	— ཐུག་པ་པ་, a shrine where relics are deposited.
ཐུག་པ་	— ཐུག་པ་པ་, ditto.
ཐུག་པ་	— ཐུག་པ་པ་, a bracelet, a ring; an ornament.
ཐུག་པ་	— ཐུག་པ་པ་, a head-band; an excrescence on the head.
ཐུག་པ་	— ཐུག་པ་པ་, an arched roof.
ཐུག་པ་	— ཐུག་པ་པ་, a fathom, two yards.
ཐུག་པ་	— ཐུག་པ་པ་, young, a young man.
ཐུག་པ་	— ཐུག་པ་པ་, a lever, a bar.
ཐུག་པ་	— ཐུག་པ་པ་, straight, upright.
ཐུག་པ་པ་པ་	— ཐུག་པ་པ་པ་, it aches, it is in pain.
ཐུག་པ་	— ཐུག་པ་པ་ or ཐུག་པ་, pain, colour.
ཐུག་པ་པ་	— ཐུག་པ་པ་, the image of a BUDDHA, &c.
ཐུག་པ་པ་	— ཐུག་པ་པ་, a handsome body.
ཐུག་པ་	— ཐུག་པ་པ་, incorporeal
ཐུག་པ་	— ཐུག་པ་པ་, chief precept; sacred scriptures.
ཐུག་པ་	— ཐུག་པ་པ་, faint red colour; a garb of ditto.
ཐུག་པ་	— ཐུག་པ་, a part, portion.
ཐུག་པ་	— ཐུག་པ་, the middle of a river, &c.

མྱོད་	for མྱོད་, a vessel for water.
མྱོན་	— མྱོན་, a crocodile, a dolphin.
མྱོ་ལ་	— མྱོ་ལ་, a miraculous change of one's self, &c.
མྱོ་ལ་	— མྱོ་ལ་, twenty.
མྱོ་དུང་	— མྱོ་དུང་, mid-day, noon.
མྱོ་དུང་ལ་	— མྱོ་དུང་ལ་, misery, sin.
མྱོ་དུང་ལ་	— མྱོ་དུང་ལ་ deep meditation, ecstasy.
མྱོ་ལ་	— མྱོ་ལ་, entire, integral.
མྱོ་དུང་	— མྱོ་དུང་, all, the whole.
མྱོ་དུང་ or མྱོ་དུང་ལ་	— མྱོ་དུང་ལ་, generosity, liberality.
མྱོ་དུང་ or མྱོ་དུང་ལ་	— མྱོ་དུང་ལ་, mercy, love, affection.
མྱོ་ལ་	— མྱོ་ལ་, the four watches of night.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, a <i>Tathāgata</i> .
མྱོ་ལ་	— མྱོ་ལ་, in the time of, at the time of, &c.
མྱོ་དུང་	— མྱོ་དུང་, an hermit, a <i>rishi</i> .
མྱོ་ལ་	— མྱོ་ལ་, a clerk, secretary, amanuensis.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, porcelain, China-ware.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, God.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, wealth, riches, treasure.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, a circle, mandal.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, the meridian line.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, the clergy, priesthood.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, a priest, monk, friar.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, virtuous manners.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, natural, real.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, noble, illustrious.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, assembled troops; an army.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, <i>Ishvara</i> , Jupiter.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, a turban; a crown.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, a general.
དེ་མྱོ་ལ་	— དེ་མྱོ་ལ་, a troop of soldiers or warriors.

ནམ་ཁུ	for	ནམ་མཁུ, the void space above, heaven.
ཕྱོགས	—	ཕྱོགས་ལྔ, the western quarter of the world.
རྩི	—	རྩི་འཇུག་ a gem.
ཕྱགས	—	ཕྱགས་ཆེན་པོ་, perfect, best.
ཕྱོགས་ལྔ	—	ཕྱགས་ལྔ་ལྔ་ལྔ་, reverence be to, or I adore, &c.
ཕྱིས	—	ཕྱིས་ལས་, affair, business, commission.
ཕྱིང	—	ཕྱིང་མེད་, fuel, wood for fire.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, the female sex, a woman.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, an ass.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, a flock of birds.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, the northern quarter.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, a Bodhisatwa.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, a beast, a quadruped.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, a brahman.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, a fool, idiot.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, prudence, understanding.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, an officer, magistrate.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, blessings ; glory.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, eleven.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, twelve.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, thirteen.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, fourteen.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, sixteen.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, seventeen.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, eighteen.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, BHAGAVAN.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, Ditto.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, respect, reverence ; civility, politeness.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, a Sugata, BUDDHA.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, the food of immortality, nectar.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, any odouriferous incense.
ཕྱོགས་ལྔ	—	ཕྱོགས་ལྔ་, distress, misery, affliction.

བརྩུལ	for བརྩུན་འབྲུལ, industry, diligent application.
བསོད་ནམས	— བསོད་ནམས, moral merit, happiness.
བསྐྱོད་པ	— བསྐྱོད་པ, alms.
བཤིང	— བཤིང་མའ, the planet Mars.
ཐྱུགས	— ཐྱུགས, a <i>Tirthika</i> , a Hindu, not <i>Buddhist</i> .
ཐུ	— ཐུ་བེ, famine.
ཐིག	— ཐིག་ཀྲི, a pearl.
ཐུན	— ཐུ་མེན, name of a precious stone.
མེ་མེ	— མེ་མེ་མེ, a flower.
མེ་ལྗོང	— མེ་ལྗོང, a mirror, a looking glass.
ཐུན	— ཐུ་ངན, misery.
མཆུ་འཕྲོ	— མཆུ་འཕྲོ, walking in the void space above, a <i>D'akint</i> .
མཆོད་རྟེན	— མཆོད་རྟེན, a holy shrine, fane, a <i>Chaitya</i> .
མགོན་པོ	— མགོན་པོ་པོ, name of a city (S. <i>Shravasti</i>).
མཐོང་པོ	— མཐོང་པོ་པོ, a barbarous country.
མཐུན	— མཐུན་ཐུན, perfect, arrived at perfection, emancipated.
མཐོང་པོ	— མཐོང་པོ་པོ, common.
མཐོང་པོ	— མཐོང་པོ་པོ, the thumb.
མཐོང་པོ	— མཐོང་པོ་པོ, <i>Swarga</i> , paradise.
མཆོད་པོ	— མཆོད་པོ་པོ, criterion, definition by its criteria.
རྩུན	— རྩུན་པོ, sandal wood.
རྩུན་པོ	— རྩུན་པོ་པོ, regular.
རྩུན་པོ	— རྩུན་པོ་པོ, morality ; good morals.
འོད་པོ	— འོད་པོ་པོ, a beam of light.
འོད་པོ	— འོད་པོ་པོ, white brightness.
ཡི་མེ	— ཡི་མེ, letter, a letter or epistle.
ཡིན་པ	— ཡིན་པ་པོ, is it ?
ཡན་པོ	— ཡན་པོ་པོ, a number, limb ; part.
ཡི་མེ	— ཡི་མེ་པོ, fore-knowledge, wisdom.
ཡོན་པོ	— ཡོན་པོ་པོ, good quality.
རིན་པོ	— རིན་པོ་པོ, of great value, precious metal.

ཨོལ	for ཨོང་ལུལ་, a country having many defiles.
ཇི་	— ཇི་མཚོ་, the sea, ocean.
ཇོ་ལ	— ཇོ་ཡ་པོ་, a prince, king.
རྒྱམ	— རྒྱལ་འབྲུག་, grapes.
རྒྱ་ཆེན་	— རྒྱ་ཆེན་ the reverend, a title.
རྒྱ་ཁྲི་	— རྒྱ་ཁྲི་, a <i>Vajra</i> , thunderbolt, diamond.
རྒྱ་ལྡན་	— རྒྱ་ལྡན་, cognition, knowledge.
རྒྱ་ལྡན་	— རྒྱ་ལྡན་, enumeration, specification.
རྒྱ་ལྡན་	— རྒྱ་ལྡན་, the plural sign.
རྒྱ་ལྡན་	— རྒྱ་ལྡན་, a miraculous change ; juggle.
རྒྱ་ལྡན་	— རྒྱ་ལྡན་, born in a miraculous or supernatural manner.
ལེགས་ལྡན་	— ལེགས་ལྡན་, elegant or fine composition ; Sanscrit.
ལོང་ལྡན་	— ལོང་ལྡན་, wealth, substance.
ལོང་ལྡན་	— ལོང་ལྡན་, an emanated person (of the divinity).
ལྷ་	— ལྷ་, iron, fetters.
ལྷ་ལྡན་	— ལྷ་ལྡན་, chains or fetters of iron, for the feet of a malefactor.
ཤེས་	— ཤེས་པ་, wit understanding.
ཤེས་	— ཤེས་པ་, what is to be known, science, learning.
ལྷ་ལྡན་	— ལྷ་ལྡན་, the most perfect Being, a Budoua.
ལེན་	— ལེན་, a lion.
ལོ་ལྡན་ or ལོ་	— ལོ་ལྡན་, the soul
ལོ་ལྡན་	— ལོ་ལྡན་, animal being.
ལོ་ལྡན་	— ལོ་ལྡན་, a valiant soul, a saint.
ལོ་ལྡན་	— ལོ་ལྡན་, different, various.
ལོ་ལྡན་	— ལོ་ལྡན་, asunder, differently.
ལོ་ལྡན་ཤིག་	— ལོ་ལྡན་ཤིག་, let him mind or reflect on.
ལོ་ལྡན་	— ལོ་ལྡན་ཤིག་, a teaching master, professor.
ལོ་ལྡན་	— ལོ་ལྡན་ཤིག་, one desirous of learning.
ལོ་ལྡན་	— ལོ་ལྡན་, a scorpion.
ལོ་ལྡན་	— ལོ་ལྡན་, all sort of, various.
ལྷ་ལྡན་	— ལྷ་ལྡན་, a menacing finger.

ལྷ་མ་གཟིགས་པ་ for ལྷ་ར་མ་གཟིགས་, Chan-ras gzigs (vulg. Chenrézi,) (S. *Avalokiteswara*.)

མྱེད་ — མྱེད་མེ, honey.

ལྷན་ — ལྷན་ཅིག, together, in company with.

ལྷ་ལྷ་ — ལྷ་ལྷ་, a colleague in an office (that uses the same seal with his colleague).

ལྷ་ལྷ་ — ལྷ་ལྷ་, the southern quarter or corner.

ABBREVIATION OF NAMES OR WORDS.

དཔོན་ལོ་པོ་ — ལོ་པོ་དཔོན་དང་ལོ་པོ་མ་, the master and the pupil.

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, *Lotsāva* (interpreter, translator) and pandit.

ལ་པོ་ — ལ་པོ་པོ་, *Sa-shya pandita*, (a celebrated poet, learned man, and LAMA, in Tibet, in the 13th century.)

ལོ་པོ་ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་པོ་, the king and the officers (or ministers).

ལོ་པོ་ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་ལོ་པོ་, the officers and the subjects, or people.

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, light and darkness.

ལོ་པོ་ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་ལོ་པོ་, day and night.

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, earth and heaven.

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, husband and wife.

ལོ་པོ་ — ལོ་པོ་, the father and his child.

ལོ་པོ་ — ལོ་པོ་, the mother and her child.

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, a grandchild (or nephew) and maternal uncle.

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, grandfather and grandchild.

ལོ་པོ་ — ལོ་པོ་ལོ་པོ་དང་ལོ་པོ་, verse and prose.

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་ལོ་པོ་, the *Kah-gyur* and *Stan-gyur*, (S. *Veda* and *Shastra*.)

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, India and Tibet.

or ལོ་པོ་དང་ལོ་པོ་, China and Tibet.

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, virtue and vice.

ལོ་པོ་ — ལོ་པོ་ལོ་པོ་དང་ལོ་པོ་ལོ་པོ་, the acquiring of virtue and purification of sins (or confession).

ལོ་པོ་ — ལོ་པོ་དང་ལོ་པོ་, the LAMA (or Guru) and his disciple.

- འགོ་ཕྱིན་ for འགོ་བ་དང་ཕྱིན་པ། going and sitting (or remaining, tarrying),
 རྩི་བསོད་ — རྩི་དང་བསོད་ནམས། life and moral merit.
 གསོན་གསེན་ — གསོན་པོ་དང་གསེན་པོ།, the living and the dead.
 བྲིས་པར་ — བྲིས་མ་དང་པར་མ།, a written book or manuscript, and a printed book.
 ལྷ་མུ་གུ་ — ལྷ་མེ་དང་མུ་མུ།, ink and pen.
 ལྷ་མེ་ཤིག་ — ལྷ་མེ་དང་ཤིག་མུ།, ink and paper.
 ཡཔ་ལྷ་ལ་ — ཡཔ་དང་ལྷ་ལ་ or བཅའ་དང་ལོ་པ་མ།, father and son, or the master and the pupil.
 འཁོར་འདས་ — འཁོར་བ་དང་ཡུང་འདས།, rotatory migration (or worldly existence) and deliverance from pain (or from bodily existence).

Such is the method which the Tibetans observe in contracting syllables or abbreviating words.

§ 45. SOME ADVENTITIOUS PARTICLES.

There occur frequently among the parts of speech some adventitious particles, many of which are of like meaning, differing only in orthography, on account of the final letter of the preceding word. Some of them require a short explanation in this place.

§ 46. ཁ་ ཁ་ ཅེ།—All these three denote a sort of definitive article. They are used thus: ཁ་ after ཅེ་ ད་ བ་ ལ་; as in རྩལ་ཀ་ all the six; དམི་དེ་ཀ་ the spring season; རྩལ་ཀ་ the west or the very evening; ཅེ་ལྷོ་ཀ་ both, or all the two.

ལ་ after ཀ་ ར་ ལ་; as in རྩལ་ཀ་ the autumn; དམུ་ལ་ the summer season; རྩལ་ཀ་ the gaining the field, the being victorious. These (and other words of the same nature) occur either thus: རྩལ་ཀ་, དམུ་ལ་ཀ་, and རྩལ་ཀ་, according to ancient orthography, or without the ད་ as above given.

ཅེ་ after ད་ མ་ ར་, or any vowel; as in རྩལ་ཀ་ the gut or the entrails; རྩལ་ཀ་ all the three; རྩལ་ཀ་ the mountain, hill; ཅེ་ལྷོ་ཀ་ both. But they are frequently confounded.

§ 47. རྩལ་ རྩལ་ ཡཔ་, are conjunctions; too, also; though, although; རྩལ་ is used after ཅེ་ ད་ བ་ ལ་; as in རྩལ་ཀ་ though there is (or be); རྩལ་ཀ་ thou also; རྩལ་ཀ་ though he finds; རྩལ་ཀ་ although he knows.

རྩལ་ is used after any vowel; as in རྩལ་ རྩལ་ I also; རྩལ་ whatever; རྩལ་ཀ་ though he go or goes.

or of do, have. They are frequently used with the present, perfect, and future tenses. The term རྟོགས་པ་ is used only in the perfect tense, after ན་ ར་ ར (for ནད་ རད་ རལ་) : for example : རུས་པ་, is, there is ; རྟོགས་པ་, is gone ; རྩང་པ་, it is long ; རྟོགས་པ་, there is ; རྟོགས་པ་, it is ; རྟོགས་པ་, has found ; རྟོགས་པ་, it is a road ; རྟོགས་པ་, it is a man ; རྟོགས་པ་, I go, or am going ; I will go ; རྟོགས་པ་, it will become ; རྟོགས་པ་, I beg, I request, &c. ; རྟོགས་པ་, it is well, well ! རྟོགས་པ་ (for རྟོགས་པ་), I have heard ; རྟོགས་པ་ (for རྟོགས་པ་), he has become ; རྟོགས་པ་ (for རྟོགས་པ་), he has begged or requested.

§ 53. རྟོགས་པ་ རྟོགས་པ་, after a substantive denote the indefinite article : a, an, any. After the imperative, conjunctive present, or hortative mood, they may be rendered in English by, let, may.

རྟོགས་པ་ is used after ན་ ར་ ར (and sometimes after the inherent ན) thus : རྟོགས་པ་, a sheep ; རྟོགས་པ་, a vessel ; རྟོགས་པ་, an evening, a night ; རྟོགས་པ་, some, somebody. And again, in verbs : རྟོགས་པ་, read, let him read, he may read ; རྟོགས་པ་, explain, tell, let him explain ; རྟོགས་པ་, make ready, prepare, let him prepare, &c.

རྟོགས་པ་ is used after ན་ ར་ ར་ ར་ ར་ thus : རྟོགས་པ་, a house ; རྟོགས་པ་, an answer ; རྟོགས་པ་, a road ; རྟོགས་པ་, anybody ; རྟོགས་པ་, a man ; རྟོགས་པ་, a fort or castle ; རྟོགས་པ་, a crystal. And again, with verbs, thus : རྟོགས་པ་ (for རྟོགས་པ་), hear, let him hear ; རྟོགས་པ་, let him die, perish ; རྟོགས་པ་, say not, let him not say ; རྟོགས་པ་ (for རྟོགས་པ་), turn round, let him turn ; རྟོགས་པ་ (རྟོགས་པ་), beg, ask of him, let him beg

རྟོགས་པ་ is used after ར་ thus : རྟོགས་པ་, a garment ; རྟོགས་པ་, let him mind.

§ 54. རྟོགས་པ་ རྟོགས་པ་ express the participial termination *ing* in English, and are a sort of statistical adverb. They are used after such letters as has been stated above for རྟོགས་པ་ རྟོགས་པ་. Examples : རྟོགས་པ་, reading ; རྟོགས་པ་, having read over or perused ; རྟོགས་པ་, speaking or saying ; རྟོགས་པ་, having spoken or said.

§ 55. རྟོགས་པ་ རྟོགས་པ་ རྟོགས་པ་ thus, or
 རྟོགས་པ་ རྟོགས་པ་ རྟོགས་པ་, thus so, thus says he, &c. } or a sort of adverbs. Example : རྟོགས་པ་
 རྟོགས་པ་ རྟོགས་པ་, so, thus ; རྟོགས་པ་, he said so

རྟོགས་པ་ རྟོགས་པ་, conjunction for : indeed, I pray, pray ; as in རྟོགས་པ་, what do you, I pray ; རྟོགས་པ་, why I pray you ; རྟོགས་པ་ རྟོགས་པ་, pray by whom was it ordered, (or said,) commanded.

In all the particles, thus enumerated, the ར་ is used after ན་ ར་ ར ; the ར་ after

ང་ན་མ་འ་འ་ལ; and the མ་ after ས་, in the same manner as we have seen above, in རིག་ཞིག་ཞིག་.

§ 56. ཅ་ ཏ་ ཉ་ or འ་ ལ་ are dative, adverbial, infinitive future, and gerund signs, signifying: to, for, &c.

ཅ་ is used after ག་ལ་ and ན་འ་ལ་ (for ནད་ འད་ ལད་); as in རྫོག་ཅ་, for reading, or to be read; རྒྱལ་ཅ་ back, towards the back or behind; རྫན་ཅ་ (for རྫན་ཅ་) everywhere.

ཏ་ is used after ང་ད་ ན་མ་ འ་ལ; as in བད་ཏ་ whither, to what place? བོད་ཏ་, to Tibet; ལན་ཏ་, in answer to ལམ་ཏ་འགོ་ལ་, going on a journey; འཇ་ཏ་, to the east; རྒྱ་གར་ཏ་, into India; ལས་འཇ་ལ་ཏ་ བཤོལ་, I beg to commend me, &c.

ཉ་ or འ་ after འ་ or any vowel, thus: རྣམ་མཁའ་ཉ་ or རྣམ་མཁའ་ འཕྲུམ་ལ་, flying to heaven, (or into the air above); འདི་ཉ་ or འདི་འ་ thither; དེ་ཉ་ or དེ་འ་ thither.

ལ་ is used after ས་, thus: གཡས་ལ་, to the right (hand or side); རྩལ་ལ་, to, towards, on at, the western quarter or corner of the world.

§ 57. རྟེན་ དེ་ རྟེན་ joined to the participle present, or verbal root, form a sort of statistical adverb; as འདྲུག་ལྟེན་, sitting, or in a sitting posture; in like manner with the perfect participle, ns རྟེན་པ་, having said. The རྟེན་ is used after ན་འ་ལ་; the དེ་ after ད་, and the རྟེན་ after ག་ ང་ ལ་ མ་ འ་. Examples: གསལ་རྟེན་, hearing; འདྲུག་རྟེན་, carrying; རྟེན་པ་, lying (on the ground); རྟེན་པ་, meditating; རྟེན་པ་, being; རྟེན་པ་, running; རྟེན་པ་, standing erect; རྟེན་པ་, teaching; རྟེན་པ་, imagining; རྟེན་པ་, saying.

§ 58. ལ་ are participial, adjective, verbal noun, and substantive terminations, or a sort of article.

ལ་ is used after ག་ད་ ན་མ་ མ་ ལ་; as in རྫོག་ལ་, reading; རྟེན་ལ་, being; རྟེན་ལ་, showing; རྟེན་ལ་, teaching; རྟེན་ལ་, restraining; རྟེན་ལ་, knowing.

ལ་ is used after ང་ འ་ འ་ ལ་; as in རྟེན་ལ་, coming; རྟེན་ལ་, passing away; རྟེན་ལ་, going, རྟེན་ལ་, changing; རྟེན་ལ་, offering, presenting. But in many substantives (not verbal) the ལ་ is used after every consonant; as in རྟེན་ལ་, a valley, རྟེན་ལ་, one dwelling on the boundary of a country; རྟེན་ལ་, one of the east; རྟེན་ལ་, a country man, villager.

§ 59. ལ་ are dative, adverbial, and infinitive signs, signifying to, for, &c. They are used respectively after the letters before stated. Examples: རྟེན་ལ་, into the hand; རྟེན་ལ་, speedily; རྟེན་ལ་, to read, རྟེན་ལ་, into the ear; རྟེན་ལ་, clearly; རྟེན་ལ་, to come.

§ 60. ཡས་ } pron. vulg. ཤེས་ } are comparative signs, signifying : than, more than ; and
 བས་ } 'པེ' the pluperfect participle also is sometimes formed by
 these particles added to the perfect participle. Examples : རྩོད་ཡས་ང་ནམ་པོ་ལོན་, I
 am more black than thou (or you) ; ང་བས་ཐེད་དུས་པོ་ལོན་, thou art more white than
 I ; ཞེས་ཐུས་པས་, after having said thus, or thus having said ; ཐུག་ཅ་ཐུག་པས་, after having
 given into his hand (or presented to him). The terms ཡས་ and བས་ also are used with
 the same distinction (with respect to the preceding final letter) as before stated.

§ 61. རྩོ་ } express the definite article ' the. ' རྩོ་ is used, in general, after consonants, and
 རྩོ་ } རྩོ་ after vowels. But in verbal nouns that denote an agent, the རྩོ་ may
 be used after a vowel also ; as in འཕྲོ་རྩོ་ (for འཕྲོ་བ་རྩོ་) the, or a, walker. . Examples
 of the རྩོ་ being used after consonants : མི་རྩོ་, the eye ; མེ་རྩོ་, the tree or wood ;
 མེད་རྩོ་, the indigent, poor ; མཁན་རྩོ་, the master, teacher ; རྩ་རྩོ་, deep or the deep ;
 ལམ་རྩོ་, the road, way ; རྩ་རྩོ་, the canal , རྩ་རྩོ་, the country, inhabited place. .
 རྩོ་ after vowels is used thus རྩོ་ the mouth ; རྩོ་ the mountain ; རྩོ་ the water or
 river ; རྩོ་ the fire ; རྩོ་ the hand.

§ 62. འོན་ཀྱང་ འོན་ནང་ འོན་དང་ འ conjunction—though, although. In all these, the terms
 རྩོ་ རྩོ་ རྩོ་ may be used indiscriminately. .

SPECIMENS OF THE RESPECTFUL LANGUAGE.

The Tibetans employ different words from those in common use (especially
 for denoting the several parts of the body, meat, drink, clothes or garments, furniture,
 equipage, and various actions of men) when speaking respectfully to, of, or before
 superiors ; and such terms frequently occur in their books also To give an idea of
 them, here follow some specimens of the respectful language (ཞེས་པེ་མད་ *zhé-sahí shad*)
 together with the common or vulgar idiom མགས་གཙམ་ *myam glam* (speech used to
 equals)

Respectful term.	Common term	Respectful term.	Common term.
ཡམ་, father,	.. ཡ	ཡམ་གྲགས་, the body,	.. གྲགས་ (ཡེ)
ཡམ་, mother,	.. མ	ཡམ་ཡམ་, ditto,	.. ཡམ་ཡམ་
ཡམ་, son,	.. རྩ	ཡམ་ཡམ་, the upper part or trunk	
ཡམ་མོ་, daughter,	.. ཡམ་མོ	of the body,	.. ཡམ་ཡམ་
མཚན་, name,	.. མེང་	ཡམ་ཡམ་, the lower part of ditto,	ཡམ་ཡམ་
ཡམ་, person, the body,	.. གྲགས་ (ཡེ)	ཡམ་ཡམ་, the back of ditto,	ཡམ་

རྩ་བུ་, the breast, .. རྩ་བུ་
 རྩ་ཉི་, the belly, .. རྩ་ཉི་
 རྩ་ལ, the flesh of the body, .. ལ
 རྩ་མཚན་, the blood of ditto, .. མཚན

and in like manner many other words denoting parts of the body, or having relation to a great personage, may be formed respectfully, by prefixing the particle རྩ, *sku*

The following are other specimens of the respectful form of expression :

དབུ་, the head, .. དབུ་
 དབུ་ཤ, the han, or the head, .. ཤ
 དབུ་ལྷ, a hat or cap, .. ལྷ་མོ་
 དབུ་ཐོད་, a turban, a crown, .. ཐོད་
 དབུ་མཐོན་, a president, a head-
 man, .. མཐོན་པ་
 དབུ་ཅན་, a capital letter, .. མཐོན་ཅན་
 དབུ་མེད་, a small character, .. མཐོན་མེད་
 དབུ་ཚན་, a headman, a master, .. མཐོན་པ་ཚན་པོ་
 དབུ་ཐུང་, a mate, .. མཐོན་པ་ཐུང་པ་
 ལྗང་ག་དོད་, the face, .. ལྗང་ག་པ་
 ལྗང་, the mouth, .. ལྗང་
 ལྗང་ལྗང་, the lip, .. ལྗང་ལྗང་
 ལྗང་ལྗང་, } meat, food, .. ལྗང་ལྗང་
 ལྗང་ལྗང་, }
 ལྗང་ལྗང་, drink, .. ལྗང་
 ལྗང་ལྗང་, a spittle-box, .. ལྗང་ལྗང་
 ལྗང་ལྗང་, testament, last will, ལྗང་ལྗང་
 ལྗང་ལྗང་, advice, counsel, .. ལྗང་ལྗང་
 ལྗང་, the tooth, .. ལྗང་
 ལྗང་ལྗང་, a tooth-pick, .. ལྗང་ལྗང་
 ལྗང་, the tongue, .. ལྗང་
 ལྗང་ལྗང་, spittle, .. ལྗང་ལྗང་
 ལྗང་ལྗང་, ditto, .. ལྗང་ལྗང་

རྩ་བུ་, the bone, relics, .. རྩ་བུ་
 རྩ་ཆེ་, one's life or age, .. རྩ་ཆེ་
 རྩ་མཐར་, a great man's resi-
 dence or castle, .. རྩ་མཐར་

རྩ་ལྗང་, the tip of the tongue, རྩ་ལྗང་
 རྩ་ལྗང་, the root of ditto, .. རྩ་ལྗང་
 རྩ་ལྗང་, the nose, .. རྩ་ལྗང་
 རྩ་ལྗང་, ditto, .. རྩ་ལྗང་
 རྩ་ལྗང་, the tip of the nose, .. རྩ་ལྗང་
 རྩ་ལྗང་, the nostrils, .. རྩ་ལྗང་
 རྩ་, the eye, .. རྩ་
 རྩ་ལྗང་, the apple or ball of
 the eye, .. རྩ་ལྗང་
 རྩ་ལྗང་, the eye-lash, .. རྩ་ལྗང་
 རྩ་ལྗང་, the eye-lid, .. རྩ་ལྗང་
 རྩ་, the ear, .. རྩ་
 རྩ་ལྗང་, the ear-hole, .. རྩ་ལྗང་
 རྩ་ལྗང་, the flap of the ear, .. རྩ་ལྗང་
 རྩ་ལྗང་, hearing with the ear, རྩ་ལྗང་
 རྩ་, the hand, .. རྩ་
 རྩ་ལྗང་, the right-hand, .. རྩ་ལྗང་
 རྩ་ལྗང་, the left-hand, .. རྩ་ལྗང་
 རྩ་ལྗང་, the wrist of the hand, རྩ་ལྗང་
 རྩ་ལྗང་, the arm of ditto, .. རྩ་ལྗང་
 རྩ་ལྗང་, the finger of ditto, .. རྩ་ལྗང་
 རྩ་ལྗང་, the forefinger, .. རྩ་ལྗང་
 རྩ་ལྗང་, the nails of the finger, རྩ་ལྗང་
 རྩ་ལྗང་, hand-writing, .. རྩ་ལྗང་

རྩེ་ལ་ཆག, grain for horses, .. རྩེ་ལ
 རྩེ་ལ་ཆས, horse furniture, .. རྩེ་ལ
 རྩེ་ལ་ཐ, a saddle for a
 horse, རྩེ་ལ
 རྩེ་ལ་ཐམ, a bridle, .. ཐམ
 རྩེ་ལ་ལ་བཞུག་པ, to mount a
 horse, རྩེ་ལ་བཞུག་པ
 རྩེ་ལ་ལ་བཞུག་པ, to alight from
 a horse, to dismount, .. རྩེ་ལ་ལ་བཞུག་པ
 ལ་བཞུག, a garment, dress, .. ལ་བཞུག
 ལ་བཞུག་ལ་བཞུག་པ, to put on a
 garment, to dress one's
 self, ལ་བཞུག་ལ་བཞུག་པ
 ལ་བཞུག, disease, sickness, .. ལ་བཞུག
 ལ་བཞུག་ལ, diseased, sick, .. ལ་བཞུག་ལ
 ལ་བཞུག་ལ, the cause of disease, .. ལ་བཞུག་ལ
 ལ་བཞུག་ལ་བཞུག་པ, not to be sick, .. ལ་བཞུག་ལ
 ལ་བཞུག་ལ་བཞུག་པ, recovered from
 sickness, ལ་བཞུག་ལ་བཞུག་པ
 ལ་བཞུག, fire, ལ་བཞུག
 ལ་བཞུག་ལ་བཞུག་པ, to burn in
 fire, ལ་བཞུག་ལ་བཞུག་པ
 ལ་བཞུག ལ་བཞུག, a corpse, a dead
 body, ལ་བཞུག
 ལ་བཞུག་ལ, a burial place, a small
 building in which a corpse
 is burned or buried, a
 vault, a grave, .. ལ་བཞུག
 ལ་བཞུག, a coffin, ལ་བཞུག
 ལ་བཞུག, wood for burning a
 dead body, ལ་བཞུག

ལ་བཞུག, to burn a dead
 body, ལ་བཞུག་ལ
 ལ་བཞུག་ལ, a year, one's year, or
 age, ལ་བཞུག
 ལ་བཞུག་ལ, a month, ལ་བཞུག
 ལ་བཞུག་ལ, a day, ལ་བཞུག
 ལ་བཞུག, flesh, ལ་བཞུག
 ལ་བཞུག, meal, meat, dinner, .. ལ་བཞུག
 ལ་བཞུག་ལ, ditto, ditto
 ལ་བཞུག་ལ, ditto, ditto
 ལ་བཞུག་ལ་བཞུག་པ, to dine, eat, .. ལ་བཞུག་ལ
 ལ་བཞུག་ལ་བཞུག་པ, not to dine, .. ལ་བཞུག་ལ
 ལ་བཞུག, }
 ལ་བཞུག, } are substantive verbs
 ལ་བཞུག, } signifying, nm, ལ་བཞུག
 ལ་བཞུག, } art, is, are, there ལ་བཞུག
 ལ་བཞུག, } is, thereare; I have, ལ་བཞུག
 ལ་བཞུག, } I do, &c. .. ལ་བཞུག
 ལ་བཞུག་ལ, }
 ལ་བཞུག་ལ, to do, make, &c. is
 used of, and to, superiors, ལ་བཞུག
 ལ་བཞུག་ལ, to do, make, &c. is used
 when speaking of one's self
 or of others, before a great
 personage, ལ་བཞུག
 Both these verbs are frequently added
 to common ones, to make them more com-
 plete and respectful : as
 ལ་བཞུག་ལ་བཞུག་པ, to write, de-
 scribe, ལ་བཞུག་ལ
 ལ་བཞུག་ལ, ལ་བཞུག་ལ

འབྲི་བར་བཅིང་པ་, to write, describe, འབྲི་བ་ or

འབྲི་བར་བྱེད་པ་

གནང་བར་མཛོད་པ་, to grant, permit,
.. ..

གནང་བ་

བཏུམས་པ་, born, ..

.. གྱུ་ལ་པལ་ཚུལ་ལ་

ཁྱུ་བཏུམས་པ་, ditto, ..

.. ditto.

འབྱུངས་པ་, ditto, ..

.. ditto.

གནེས་པ་, to exist, live, ..

.. འཚོ་བ་

འགྲོངས་པ་, to die, decease, ..

.. འཆི་བ་ཤི་བ་

གཤེགས་པ་, ditto, deceased, ..

.. འགྲམ་པ་ལྟམ་པ་

བདེ་བར་གཤེགས་པ་, ditto, ..

.. ditto.

གནས་ཏེ་གཤེགས་པ་, ditto, ..

.. ditto.

ཤི་བར་གཤེགས་པ་, ditto, ..

.. ditto.

ཁྱུ་ཞོངས་པ་, ditto, ..

.. ditto

བཞེ་བ་, to grow old, ..

.. བླ་པ་ལ་འཇུང་བ་

གསུང་བ་,

ཞུ་བ་,

བསུའུ་ཞུ་བ་,

} to command, or- རྒྱུ་བ་
der, say, tell, ལྟ་བ་

གསལ་པ་, to hear, hearken to, ..

.. གསལ་པ་

གསལ་པ་, to hear, perceive, ..

.. གསལ་པ་

བཞུགས་པ་, to sit ; to be, ..

.. འཇགས་པ་

བཞེངས་པ་, to stand erect, ..

.. འགྲོངས་པ་

མགལ་བ་, to lie, lean to, ..

.. གལ་བ་

འཆགས་པ་, to walk, ..

.. འཇུགས་པ་

འགྲུང་བ་, to depart, ..

.. འགྲོང་བ་

གཤེགས་པ་, to go away, to go, ..

.. འགྲོ་བ་ལོང་བ་

འཕྱོད་པ་, to come, arrive, ..

.. འོང་བ་

ཐོབ་པ་, to arrive, ..

.. ཐོབ་པ་

བསྐྱུན་པ་, to generate, beget, ..

.. བསྐྱེད་པ་

ཞུ་བ་, to give, ..

.. གནང་བ་

གནང་བ་, to grant, give, ..

.. གནང་བ་

བལྟམ་པ་, to take, put on, ..

.. ལེན་པ་ལྟམ་པ་

ལེན་པ་

བཞེས་པ་, to accept of, ..

.. བཞེས་པ་

བསུའུ་མཛོད་པ་, to discourse, ..

.. བསུའུ་བ་

དགོངས་འགྲེལ་, a commentary, ..

.. འགྲེལ་བ་

མཐོང་གསལ་པ་, to see, to look on, re-

gard, ..

.. བཞུ་བ་མཐོང་བ་

མཆིག་པ་, to know, understand, ..

.. བཞུ་བ་མཆིག་པ་

གཤིས་པ་, to sleep, to rest, ..

.. གཤིས་པ་གཤིས་པ་

ལོག་པ་

མགྲོལ་བ་, to be tired, ..

.. ངལ་བ་

ཁྱུ་ངལ་བ་, ditto, ..

.. ditto.

ཁྱེགས་པ་, to fear, be afraid, ..

.. འཇིགས་པ་

འཇུག་པ་, to weep, ..

.. ཇུག་པ་

ཁྱུ་འཇོན་པ་, to invite, call, ..

.. འཇོན་པ་

ཁྱུ་འཇོན་པ་, ditto, ..

.. ditto.

ཁྱུ་འཇོན་པ་, invited, called, ..

.. འཇོན་པ་

ཁྱུ་མ་འཇོན་པ་, uninvited, ..

.. མ་འཇོན་པ་

ཁྱུ་མ་འཇོན་པ་, without being

invited, ..

.. མ་འཇོན་པ་

འཇུག་པ་, to beg, ask, request, ..

.. འཇིག་པ་

གསོལ་བ་, ditto, ..

.. ditto.

འཇུག་པ་, begged, asked, ..

.. འཇིག་པ་

གསོལ་བ་, ditto, ..

.. ditto.

འབྲུག་པ་, to offer, present,

give, ..

.. གནང་བ་

ཐུག་པ་, offered, presented,

given, ..

.. བཏང་བ་

དུག་པ་ལ་ཐུག་པ་, to be offered,

&c. ..

.. གནང་བ་ལ་ཐུག་པ་

PARTS OF SPEECH.

§ 64. The parts of speech will be treated in the following order : article, noun, (including substantives, adjectives, and numerals,) pronoun, verb and participle, adverb, postposition, (which occupies the place of the preposition in the Occidental languages,) conjunction, and interjection.

OF THE ARTICLE.

§ 65. The particles below enumerated, put after any noun, as an additional syllable or syllables, may be considered as articles either definite, or indefinite, denoting the very person or thing ; male or female ; or as a sort of emphatic particles. They are frequently dropt, especially in composition, and in short and indefinite expressions.

§ 66. Enumeration of several additive particles, used as a kind of article, illustrated by examples.

<i>Articles.</i>	<i>Examples.</i>
1 ཡ	ལག་ཡ, a, or the, hand ; རྫོག་ཡ, reading.
2 བ	རྩ་བ, a, or the, pillar ; འོང་བ, coming.
3 མ	ཐུ་མ, the end, ཐུ་མ་མ་ ; a superior.
4 རྩོ	ལམ་རྩོ, the way or road ; རྩོ་ལྟོ, the maker.
5 རྩོ	རྩོ་ལྟོ, the water or river ; རྩོ་ལྟོ, the man.
6 རྩོ	མ་རྩོ, the mother ; རྩོ་ལྟོ, a or the cow.
7 ཡ་ཡ	རྩོ་ལྟོ་ཡ་ཡ, a man residing in a monastery.
8 ཡ་མ	རྩོ་ལྟོ་ཡ་མ, a female person ditto.
9 ཡ་ལྟོ	རྩོ་ལྟོ་ཡ་ལྟོ, a, or the, doer, maker.
10 ཡ་མྟོ	རྩོ་ལྟོ་ཡ་མྟོ, a, or the, female ditto.
11 ཡ་ཡ } 12 ཡ་ལྟོ }	ལྟོ་ལྟོ་ཡ་ཡ } ལྟོ་ལྟོ་ཡ་ལྟོ } the, or a, goer, walker.
13 ཡ་མ } 14 ཡ་མྟོ }	ལྟོ་ལྟོ་ཡ་མ } ལྟོ་ལྟོ་ཡ་མྟོ } the, or a, goer, walker.
15 ལ	རྩོ་ལྟོ་ལ, the spring season.
16 ལ	རྩོ་ལྟོ་ལ, the summer.
17 ལ	རྩོ་ལྟོ་ལ, the hill or mountain ; ལྟོ་ལྟོ་ལ, the heaven.

18	ང	སྟོང, the, or an, egg.
19	ཞིང་ཞིང་	ཞིང་ཞིང་, the, or a, lion.
20	དེ	དེང་དེ, deep, or the deep.
21	མི	མི་མི, the man.

(Note.—Amongst the double particles (from 7 to 14) the last ཡ and མ, ཡོ and མོ, are properly articles, denoting the male and female person; the first, ཡ and མ, being a sort of adjective, or participial termination, that is generally dropt in composition.)

§ 67. The following particles ཡ, ཡ, ཡ, ཡ, ཡ, likewise are a sort of articles either definite or indefinite; or diminutive signs; as in ཡུ་ཡ, the, or a, little child; ཡང་ཡ, the small or little; ཡཞོན་ཡ, the, or a, young man; ཡན་ཡ, the, or a, little sack; ཡུུ, the, or a, little man, a dwarf.

§ 68. The indefinite article, properly so called, is expressed by either of these particles མིང, ཞིང, མིང, put after the noun respectively according to its final letter; they signify, n, an, nny, some; as in ལུང་མིང, a sheep; མི་ཞིང, a man; ལུ་ཞིང, any one, some body; མོ་ཡ་མིང, a garment.

OF THE NOUN.

§ 69. Many of the Tibetan nouns, whether substantive or adjective, appear very frequently as monosyllabic words; and often a single letter, with the inherent a, constitutes a whole or entire word; as in the following instances; ལ, a pillar; ལ, snow or the mouth; ལ, l; ལ, part, portion; ལ, tea; ལ, fish; ལ, end; ལ, now; ལ, sick; ལ, father; ལ, a cow; ལ, mother; ལ, hot; ལ, salt; ལ, fox; ལ, a cap; ལ, he eats; ལ, upper; ལ, n goat; ལ, a horn; ལ, a passage over a mountain; ལ, n kind of garment; ལ, flesh; ལ, earth, ground, soil.

§ 70. In many instances, a single letter, with either of the four vowel signs, makes an entire word, the article being dropt; as ལོ, leather; ལ, juice, sap; ལ, uncle; ལ, armour; shield; ལ, nature; the face; ལ, what? ལ, water; ལ, master, lord; ལ, sun; ལ, principal, chief; ལ, that; ལ, male; ལ, man; ལ, female; ལ, life; ལ, curds; ལ, milk; kiss; ལ, a hill; ལ, a corpse; ལ, mixed metal or bell-metal; ལ, death, dead; ལ, who? ལ, the tooth.

§ 71. But the greater part of monosyllabic words have two or more consonants with the inherent a, or the expressed vowel signs; as in ལལ, hand; ལང, foot; ལམང,

good ; ངན, bail ; དགའ, white ; རྒྱུགས body ; རིགས, soul ; རྩེགས, strength. All such words become dissyllabic as soon as they assume any of the above enumerated articles ; as ར་མ, the pillar ; ར་པོ, the mouth ; ར་མ, snow, &c. ; རོ་མ, dressed leather ; ར་པོ, uncle ; མ་མོ, the mother, &c. ; བཅད་པོ, the good ; རྩེགས་པོ, the strength. These and other similar words occur more frequently without any article.

There are many compound nouns and consequently polysyllabic words, some of which consist of many syllables ; as བཅོམ་ལྷན་པོས་, *Bchom-lan-las*, S. Bhagaván : དེ་བཞིན་གཤེགས་པ་, *Dé-bzhin-gshegs-pa*, S. Tathágata ; ཁ་ས་མ་ཐོ་བ་མེད་པ་, *kha-na-ma-tho-lamed-pa*, senseless.

OF THE GENDER.

§ 72 With respect to gender in nouns : for things in general, there is no distinction. Several nouns are found with either article indifferently applied ; as སྒྲིགས་པོ, a large drop ; སྒྲིགས་པ་ or སྒྲིགས་མ་, a drop ; སྒྲིགས་བྲ, a small drop.

The terminations, པོ and པོ, are a sort of definite articles or emphatic particles, denoting a person or thing especially or in an eminent degree ; as རྒྱལ་པོ, the body ; མི་པོ, the man. With some nouns, པོ and པོ, as articles, denote the male, and མོ, the female ; as ཐུལ་པོ, the or a king, prince ; ཐུལ་མོ, the or a queen, princess ; རྩ་པོ a younger brother ; རྩ་མོ, a younger sister.

With respect to animals, the gender is expressed either by different names, or by distinct articles ; as པོ for the male, and མོ for the female, which may precede or follow the primitive noun ; as གཡག, the male *bos grunniens* or yak of Tibet ; གཡི་མོ, the female of ditto. They may be expressed also thus : བོ་གཡག, a male ; and མོ་གཡག, a female yak ; རྩ, a horse ; རྩ་མོ, a mare ; or རྩ་པོ or པོ་རྩ, a horse ; རྩ་མོ or མོ་རྩ, a female horse ; ཡག, a swine ; བོ་ཡག or ཡག་པོ, a male hog ; མོ་ཡག or ཡག་མོ, a female hog or sow ; རྩ, a bird, fowl ; རྩ་པོ, the cock ; རྩ་མོ, the hen ; རྩ, a dog ; རྩ་པོ a male dog ; རྩ་མོ, a female dog, a bitch. The un-castrated male of quadrupeds is frequently expressed by བ, preceding the noun, thus བ་ལྷང, a bull ; a not castrated elephant ; བ་གཡག, a bull yak, or not castrated yak ; བ་རྩ, a stallion ; བ་ཡག, a boar.

The terminations, མ or མོ, denote a female, or any thing of an ambiguous gender ; as ར་མ, a she-goat ; རྩ་མོ, a door, སྒྲིགས་མ, a drop. The རྩ and རྩ are diminutive sigs, and denote a quality or thing in a small degree.

པ and བ are common terminations to participles and adjectives, both for male and female, and for nouns denoting a thing in a middle or indefinite sense, as རྩལ པ, one being able, འགྲོ བ, one walking, མཁས པ, a wise man, མཆོས མ, a beautiful female person. But all such nouns may be taken substantively also, as the being able, a walking, or in a general sense, as the wise, the beautiful.

§ 73 There are some nouns that are taken both adjectively, and substantively, and which have but one termination, in མ as ལྔ མ, prior, former, antecedent, ' གྱི མ, posterior, latter, an inferior, འོག མ, lower, ལོང མ, (or ལྷ མ) upper, superior, a superior, ནང མ, inner, inward, ' གྱི མ, outer, outward.

§ 74 By the addition of པ (sometimes of འོ) for males, and by that of མ (sometimes of འོ), for females, several nouns may be formed, denoting a male or female person, of any country, place, nation, tribe or caste, religion, profession, sect, or a follower of, &c. as འོང པ, a Tibetan, འོང མ, a Tibetan woman, འོང པ, in India, འོང མ, a female person of India, འོང པ, (or འོ མ), a Chinese man, འོང མ, (or འོ མ), a Chinese woman, འོང པ, a Mongol, འོང མ, a Mongol woman, འོང པ, a Turk, འོང མ, a Turkish woman, འོང པ, a man of Nepal or a Nepalese, འོང མ, a Nepalese woman, འོང པ, a European, འོང མ, a female person of Europe, འོང པ, འོང པ, in འོང མ, f, one of British India, or a European residing in India, འོང པ, a Cashmirian, འོང མ, a Cashmirian woman, འོང པ, one of the Brahman tribe, or a follower of the Hindu religion, འོང མ, a Brahman's wife, or the follower of ditto, འོང པ, m མ, f, a follower of Buddha, a Buddhist, འོང པ, a trader, འོང མ, a she trader, འོང པ, a man of the Sakya religious sect in Tibet, འོང མ, a woman of ditto.

§ 75 Diminutive nouns may be formed, generally, from primitives, by adding to them the particle རྩལ, small or little, as རྩལ རྩལ, a small or little house. But there are many diminutives that are formed by turning the a or o vowel of the primitive into e, and adding to the end རྩལ (with or without the above རྩལ), as from རྩལ, a horse, རྩལ, a colt, from རྩལ, a cow, རྩལ, a calf, from རྩལ, a bird, རྩལ, a little bird, from རྩལ, a door, རྩལ, a little door, from རྩལ, a stone, རྩལ, a little stone, from རྩལ, a like, རྩལ, a little like, &c. Some are formed by adding the u vowel, and so making two syllables of the former one, as from རྩལ, a sheep, རྩལ, a lamb, from རྩལ, a rope,

ᠪᠠᠴᠤ, a cord; from ᠴᠣᠳᠤ, a child or young, ᠴᠣᠳᠤ, a little child, the young of an animal. And, some are formed by adding to the primitives the particle ᠰ; as from ᠰᠠᠴᠤ, a sack; ᠰᠠᠴᠤᠰ, a little sack: or by adding ᠬ; as from ᠮᠤᠴᠤ, a man; ᠮᠤᠴᠤ, a dwarf.

OF DECLENSION.

§ 76. There is no irregularity whatever in the declension of nouns, adjectives, numerals, pronouns and participles; they all are declined in the same manner by the addition of certain postpositive particles. As the nouns, &c. may be with or without their respective articles, the postpositive particles, in the genitive, instrumental and dative cases, must be selected in accordance with the final letter of the nominative; in the other cases they follow the nominative indiscriminately.

§ 77. In the nominative the person or thing is named simply without any additional syllable. The other cases are formed by certain postpositive particles, thus:

§ 78. The genitive or instrumentive case is formed by either ᠡᠨ, ᠡᠨ, ᠡᠨ, ᠡᠨ, or ᠡᠨ (or instead of ᠡᠨ by -ᠨ, the ᠡ being dropped according to modern orthography) signifying, by, with.

§ 79. The genitive or possessive case is formed by the same particles with the omission of the final ᠨ, thus: ᠡ, ᠡ, ᠡ, ᠡ, or ᠡ, signifying, 's, of, pertaining, relating, belonging to.

Note. After a vowel the adjuncts ᠡ or ᠡ may be used indiscriminately, (as also -ᠨ and ᠡᠨ;) the first making but one syllable with the preceding, and the last a distinct one; as ᠡᠨ, ᠡᠨᠠᠢ (pron. ᠡᠨᠡ) ᠡᠨ, ᠡᠨ ᠡᠨ, mine; ᠡᠨ, ᠡᠨ, or ᠡᠨᠡ, ᠡᠨᠡ, by me, I.

§ 80. The dative is formed by ᠡ, applied to the nominative indiscriminately, signifying: to, on, upon, into, unto, with regard or respect to, for, &c. Or by one of these, ᠡ, ᠡ, ᠡ or -ᠡ, ᠡ, put after the nominative, according to its final letter, signifying (in addition to what has been said before of ᠡ), motion or progression to, into, or change, turn into, promotion, &c. This case is used sometimes for the locative also; that is to say, the above enumerated particles denote frequently, rest in, at, on, a place.

§ 81. The accusative or objective case is the same with the nominative. It seems sometimes to assume the ᠡ of the dative.

§ 82. The vocative is the same with the nominative, except that the vocative particle བྱེ (signifying O !) or some other of similar purport is put before it. But, in general, address or exhortation is made without any such particle, as རྒྱལ་བྱི་བླ་དག, gentlemen ! དཔེ་སྒྲོན་དག, priests !

§ 83 The locative is formed by ན and ལ, signifying, rest in, at, on, a place. This case sometimes is expressed by the particles enumerated above under the dative. But properly they signify motion to, or towards, a place.

§ 84 The ablative is formed by adding to the nominative ནས་ or ལས་, signifying, of, out of, from

OF THE PLURAL NUMBER

§ 85 The Plural signs in general, are རག, དག, རྣམས་ The first, རག, or རག་རྣམས་, is peculiar to the personal pronouns, which have likewise དག, རྣམས་, or དག་རྣམས་ Besides these, occasionally occur རྩྱེ, དབྱི, བཞི, མཐའ་དག, བྱམ, གམས་ རད, ཡོདས་, ལྟོས་ རྩྱེ, and རྩྱེས་, all of which denote a collective or plural number.

(Note The Sanskrit duals have been, generally, rendered by དག, in Tibetan, but in this language there is no dual, and the term དག is used as a plural sign, except when it is added to a personal pronoun, speaking respectfully to one. But here also, it is used mostly in a plural sense)

Any of the above particles put after the nominative singular, may form the nominative plural, and the other cases of the plural are made up by the same post-positive particles as in the singular, but here the particles forming the agentive or instrumentive, genitive, or possessive, and dative cases, must be used with respect to the final letter of the nominative plural

§ 86 The following is the general form of declension, according to which may be declined adjectives, numerals, pronouns, and participles, as well as nouns.

SINGULAR.

1 *Nominative*

2 *Instrumentive or agentive,*

3 *Genitive or possessive,*

4 *Dative,*

ཐིས་, ཐིས་, ཐིས་-ས་, or ཐིས་, by, with

ཐི, ཐི, ཐི, ཐི or ཐི, of, ན

ལཱ་ རྩྱེ, རྩྱེ, རྩྱེ or -ལྟོ རྩྱེ, to, for, &c.

5 <i>Accusative or objective,</i>	like the nominative.
6 <i>Vocative,</i>	ဤ, O.
7 <i>Locative,</i>	န or ချ ; in, at, on.
8 <i>Ablative,</i>	နမှ or ချမှ ; from, of, out of, from on.

PLURAL.

1 <i>Nominative,</i>	နမ္မဗျာဓိ (ဒဏ)
2 <i>Instrumentive or agentive,</i>	နမ္မဗျာဓိဗျာဓိဗျာဓိ
3 <i>Genitive or possessive,</i>	နမ္မဗျာဓိဗျာဓိ
4 <i>Dative,</i>	နမ္မဗျာဓိဗျာဓိ
5 <i>Accusative or objective,</i>	နမ္မဗျာဓိဗျာဓိ
6 <i>Vocative,</i>	ဤ နမ္မဗျာဓိဗျာဓိ
7 <i>Locative,</i>	နမ္မဗျာဓိဗျာဓိ
	or—ဤ or—ဤ
8 <i>Ablative,</i>	နမ္မဗျာဓိဗျာဓိဗျာဓိ
	or—ဤ or—ဤ

§ 87. Example: *Singular.**Plural.*

1 <i>Nom.</i>	ဗုဒ္ဓဗျာဓိ Buddha.	ဗုဒ္ဓဗျာဓိဗျာဓိ the Buddhas.
2 <i>Inst.</i>	ဗုဒ္ဓဗျာဓိဗျာဓိ by Buddha.	ဗုဒ္ဓဗျာဓိဗျာဓိဗျာဓိ by the Buddhas.
3 <i>Gen.</i>	ဗုဒ္ဓဗျာဓိဗျာဓိ of Buddha.	ဗုဒ္ဓဗျာဓိဗျာဓိဗျာဓိ of the Buddhas.
4 <i>Dat.</i>	ဗုဒ္ဓဗျာဓိဗျာဓိ to Buddha.	ဗုဒ္ဓဗျာဓိဗျာဓိဗျာဓိ to the Buddhas.
5 <i>Accus.</i>	ဗုဒ္ဓဗျာဓိ Buddha.	ဗုဒ္ဓဗျာဓိဗျာဓိ the Buddhas.
6 <i>Voc.</i>	ဤဗုဒ္ဓဗျာဓိ O Buddha.	ဤဗုဒ္ဓဗျာဓိဗျာဓိ O Buddhas.
7 <i>Locat.</i>	ဗုဒ္ဓဗျာဓိဗျာဓိ on Buddha.	ဗုဒ္ဓဗျာဓိဗျာဓိဗျာဓိ on the Buddhas.
8 <i>Abl.</i>	ဗုဒ္ဓဗျာဓိဗျာဓိ from Buddha.	ဗုဒ္ဓဗျာဓိဗျာဓိဗျာဓိ from the Buddhas.

(Note. In the examples given hereafter, the vocative and locative cases may be omitted : since they may easily be formed when required, according to the scheme of general declension.)

§ 88. The particles forming the 2nd, 3rd and 4th cases (see the form of general declension), are used in the following manner.

ཐིམ and ཐི are used after a nominative terminating in ད, བ, or བ; as from ཐོད, thou; ཐིབ, the back; ཐིམ, the body, are made ཐོད་ཐིམ, by thee; ཐིབ་ཐིམ, with the back; ཐིམ་ཐིམ, with or by the body. And ཐོད་ཐི, of thee, thine, thy; ཐིབ་ཐི, the back's; ཐིམ་ཐི, of the body.

མིམ and མི, after a nominative ending in མ, or མ; as from མིག, the eye; མིང་, a name; are formed, མིག་མིམ, by or with the eye; མིང་མིམ, by or with a name. And མིག་མི, of or belonging to the eye; མིང་མི, of or belonging to a name. And so on with the rest.

ཐིམ and ཐི, after a nominative ending in མ, མ, འ, or འ; as, མིག, price; མིག་མ, speech; མིག་མ, gold; མིག་མ, silver; form མིག་ཐིམ and མིག་ཐི; མིག་མ་ཐིམ and མིག་མ་ཐི, མིག་མ་ཐིམ and མིག་མ་ཐི; མིག་ཐིམ, and མིག་ཐི.

ཐིམ or ཐིམ, ཐིམ and ཐི, or ཐི, are used after a nominative ending in any vowel; as མ mother; མི, man; མ, water; མི, fire; མ, a tooth; form, མམ or མ་ཐིམ, and མཐི or མ་ཐི; མིམ or མི་ཐིམ, and མཐི or མི་ཐི; མམ or མ་ཐིམ, and མཐི or མི་ཐི; མམ or མ་ཐིམ, and མཐི or མི་ཐི; མམ or མ་ཐིམ, and མཐི or མི་ཐི.

ཐ is the general dative sign, applied to any nominative.

ཐ is used after མ་མ, as མ་ཐ, into the hand; ཐམ་ཐ, to the west. And after མ་འམ (for མ་འ, འམ, འམ), as ཐམ་ཐ (for ཐམ་འམ་ཐ), every where; མ་འམ (for མ་འམ་ཐ), to the east; མ་འམ་ཐ (for མ་འམ་ཐ), to the other side.

ཐ is used after མ, ད, མ, མ, འ, འ: as མིང་ཐ, for a name; ཐོད་ཐ, into Tibet; མིག་ཐ, for a price; ཐམ་ཐ, to a way, (road journey); མིག་ཐ, into gold; ཐམ་ཐ, into, to a place.

ཐ or འ, after ཐ or any vowel; as ཐོད་ཐ or ཐོད་འ, to the south; མིང་ཐ, into a man; མིང་ཐ, into, to, fire; ཐམ་ཐ, into water; ཐམ་ཐ, into a god.

ཐ, after a nominative ending in བ; as ཐམ་ཐ, to the right (hand or side).

Examples of Declension.

§ 89. All sorts of declinable words terminating in the letters ད, བ, or བ, as ཐོད, thou; ཐོད, a vessel, (an ntensil); ཐོད, shine, lustre; ཐམ, a needle; ཐམ, father, (respectfully); ཐིམ, fine flour or meal of parched barley, (satu); འམ, cotton cloth; འམ, time, season; འམ, part, division; ཐོད་ཐམ, wisdom; ཐོད་ཐམ, religion; may be declined after the following paradigm.

	<i>Singular.</i>		<i>Plural.</i>
1 <i>Nom.</i>	ཁྱུ, the body,	ཁྱུ་རྩམས,	bodies.
2 <i>Instr.</i>	ཁྱུ་ཞིས, by or with the body,	ཁྱུ་རྩམས་ཞིས,	with bodies.
3 <i>Poss.</i>	ཁྱུ་གི, of the body,	ཁྱུ་རྩམས་ཀྱི,	of bodies.
4 <i>Dat.</i>	ཁྱུ་ལ, to the body,	ཁྱུ་རྩམས་ལ,	to bodies.
5 <i>Acc.</i>	ཁྱུ, the body,	ཁྱུ་རྩམས,	bodies.
6 <i>Abl.</i>	ཁྱུ་ནས, from the body,	ཁྱུ་རྩམས་ནས,	from bodies.

§ 90. All sorts of nouns terminating in any of ཅ་ད་ may be declined after the following example :

	<i>Singular.</i>		<i>Plural.</i>
1 <i>Nom.</i>	མིག, the eye,	མིག་རྩམས or མིག་དང,	the eyes.
2 <i>Instr.</i>	མིག་གིས, by or with the eye,	མིག་རྩམས་ཞིས,	by the eyes.
3 <i>Poss.</i>	མིག་གི, of the eye,	མིག་རྩམས་ཀྱི,	of the eyes
4 <i>Dat.</i>	མིག་ལ, to the eye,	མིག་རྩམས་ལ,	to the eyes.
5 <i>Acc.</i>	མིག, the eye,	མིག་རྩམས,	the eyes.
6 <i>Abl.</i>	མིག་ནས, from the eye,	མིག་རྩམས་ནས,	from the eyes.

Examples to be declined : གཞོན, a servant, subject ; ཡུག, a whole piece of cloth ; བཞག, the Tibet yak, (Bos grunniens) ; རང, the hand ; རྩ, a sheep ; རྩ, a louse ; རྩ, touch ; རྩ, thunderbolt ; རྩ, one's self ; རྩ, wood, tree ; རྩ, a pair, couple ; རྩ་གྲངས་, a line of letters ; རྩ་ལྡོང་, a looking glass, mirror.

§ 91. All nouns ending in the letters ན་མ་ ར་ལ, (as : ར་ལ, answer ; ར་ལ, a reward, fee ; ར་ལ, way, road ; ར་ལ, a matron, mother ; ར་ལ, gold ; ར་ལ་སྟེང, the hand's finger ; ར་ལ, place, country ; ར་ལ་ལྡོང, porcelain,) may be declined after the following example :

	<i>Singular.</i>		<i>Plural.</i>
1 <i>Nom.</i>	རྩ, price,	རྩ་རྩམས,	prices.
2 <i>Instr.</i>	རྩ་གྱིས, with or by a price,	རྩ་རྩམས་ཞིས,	by prices.
3 <i>Poss.</i>	རྩ་གི, of the price,	རྩ་རྩམས་ཀྱི,	of prices.
4 <i>Dat.</i>	རྩ་ལ, to the price,	རྩ་རྩམས་ལ,	to prices.
5 <i>Acc.</i>	རྩ, the price,	རྩ་རྩམས,	prices
6 <i>Abl.</i>	རྩ་ནས, from the price,	རྩ་རྩམས་ནས,	from prices.

§ 92. All nouns that end in *o*, *r* *e* in any of the five vowels, as *མགམ་*, precept, *མ་*, mother, *མི་*, man; *མུ་*, limit; *མེ་*, fire, and *མོ་*, a female, may be declined after the following example

	<i>Singular.</i>		<i>Plural</i>
1 <i>Nom.</i>	ཐུ་པོ་, a, or the, king,	ཐུ་པོ་མས་,	kings.
2 <i>Instr.</i>	ཐུ་པོས་,	ཐུ་པོ་མས་ཏིས་,	by kings.
3 <i>Poss.</i>	ཐུ་པོའི་,	ཐུ་པོ་མས་འི་,	kings
4 <i>Dat</i>	ཐུ་པོ་ལ་,	ཐུ་པོ་མས་ལ་,	to kings
5 <i>Acc.</i>	ཐུ་པོ་,	ཐུ་པོ་མས་,	kings
6 <i>Abl.</i>	ཐུ་པོ་ས་,	ཐུ་པོ་མས་ས་,	from kings.

§ 93 All words ending in a vowel, or having any of the 21 articles enumerated, may be declined after this form. Such as are,

མ་, father.	མི་པོ་, the eye.
མ་, mother	གཟུགས་པོ་, the body, object
མི་, man	རི་པོ་, the mountain.
མུ་, child, son.	མགོ་པོ་, the head.
མེ་, fire	རི་མོ་, the figure, image
མགོ་, the head	སེང་གེ་, the lion
སྟོ་, the tooth	དཔྱིད་ཀྱི་, the spring season
ལོ་, a year, &c.	དཔྱུང་ཁ་, the summer
ལག་མ་, the hand	རི་ག་, the hill, mountain
ལྷ་མ་, the sun.	དཔེན་མ་ བ་, resident in a monastery.
ལྷ་མ་, the pillar	མ་ བ་ མེ་, a hired working woman
ལྷ་མོ་, the body.	

ADJECTIVES

§ 94. Adjectives can hardly be discriminated, in many cases, from substantives, having the same terminations or articles, and being used sometimes adjectively, and sometimes substantively, as, *ཆད་པ་*, the bad, *ཆད་པ་*, a bad man

Adjectives, when put before a substantive, are invariable in all cases of both numbers, but, when taken absolutely, or when they stand after the substantive, they are declined exactly according to the form of general declension, the substantive

being then invariable; as མཁ་མུ, dry land; དཀར་ཕྱོགས, the white or enlightened half of the moon, or of a lunation; ཀླུ་ཕྱོགས, the black or darkened half of ditto; ཆེན་པོ, the great; མཁས་པ, the learned; མི་དོན, a bad man; རང་བཟང, a good house; གུང་པ་ནག་པོ or གུང་ནག, the black valley.

But it is very seldom that the adjective is used before a substantive; when it does, the adjective stands either without any additional particle, or the article is put in the genitive form གི, or has an གི annexed; as བཟང་མི or བཟང་བའི་མི or བཟང་པོའི་མི, good man, a good man, the good man.

§ 95. The primitive adjectives appear very frequently without any of their additional terminations, which are in fact a sort of articles; as བཟང་, good; དན, bad; དགའ, white; ནག, black; དཀའ, difficult; མ, easy, &c. But they may have also their respective articles, as : བཟང་བ, བཟང་པོ, བཟང་མོ, a, or the, good; དན་པ, དན་པོ, དན་མོ, a, or the, bad; དགའ་བ, དགའ་པོ, དགའ་མོ, a, or the, white; ནག་པ, ནག་པོ་ནག་མོ, a, or the, black; དཀའ་བ, དཀའ་པོ, དཀའ་མོ, difficult, hard; མ་བ, མ་པོ, མ་མོ, easy, &c. In all such adjectives the termination པ and བ denotes a thing or person, or they are substantive signs. But, in general, when taken substantively, so as to denote the abstract quality, they should have the particle, གིད, after them thus; བཟང་བ་གིད, goodness; ནག་པ་གིད, blackness; དཀའ་བ་གིད, difficulty, hardship; མ་བ་གིད, easiness

§ 96. Some adjectives have but one termination, namely, the article མ : as ལྔ་མ, former, prior; རྩི་མ, latter, posterior, outer; ནང་མ, inner, interior, inward; རྩི་མ or རྩི་ལྔ་མ, outer, outward; འོག་མ, lower, inferior; མེད་མ (or རྩི་མ,) upper, superior; མཐུན་མ, anterior, fore; རིང་མ or རྩི་མ, posterior, backward; as in འཕྲུལ་གྱི་ལྔ་མ་རྣམས, former or ancient interpreters; འཕྲུལ་གྱི་ལྔ་མ་རྣམས, latter or modern interpreters.

§ 97. Many adjectives may be formed from substantives, adverbs, &c., by adding either of the genitive signs; as from གུས, the body; གུས་ཀྱི, of or belonging to the body, bodily; from དམག, war; དམག་གི, of or belonging to war, warlike; from ཁིང, wood; ཁིང་གི, of wood, wooden; from བཀའ་མེད, gold; བཀའ་མེད་ཀྱི, of gold, golden; from མི, man; མི་ལྱི, of man, human; from དེ་རིང, to-day; དེ་རིང་གི, of this day, this day's; from ད་ལྟུང, now; ད་ལྟུང་གི, of this present, this, &c.

§ 98. Various affirmative adjectives are formed from substantives by adding some one of the following particles : ཅན, ལྡན, ལྡན་ཅན, བཅས་པ, མངའ་བ, ལོ་ན་པ, signifying :

having, possessing, -ed, -ful, full of, -eous, -ous, -y, &c. ; as in **དབྱ་ཅན** or **མགོ་ཅན**, having a head, headed, capital (letter); **ནོར་ལྡན**, possessing wealth, wealthy; **གཤེར་ལྡན་ཅན**, full of moisture; **སྒྲིག་པ་དང་བཅས་པ** or **སྒྲིག་བཅས**, sinful; **ཡོན་ཏན་མངའ་བ**, talented, talented; **དོན་ཡོད་པ**, intelligent, reasonable; from **དབང་**, power; **དབང་ཅན**, **དབང་ལྡན**, **དབང་ལྡན་ཅན**, **དབང་བཅས**, **དབང་མངའ**, **དབང་ཡོད**, powerful, mighty; from **ནོར་**, wralth, riches: **ནོར་ལྡན**, **ནོར་ཅན**, **ནོར་ལྡན་ཅན**, **ནོར་བཅས**, **ནོར་མངའ**, **ནོར་ཡོད**, wealthy, rich, opulent.

§ 99. Negative adjectives are formed by **མེད**, **མི་ལྡན**, **མི་མངའ**, **ཐམས**, **ཡས**, **མི**, **མ**, signifying: -less, wanting, not having, without, destitute of; in (il, im, ir,) un, dis: as **དབྱ་མེད** or **མགོ་མེད**, headless or without a head, (small, not capital, character); **ནོར་མི་ལྡན** or **ནོར་མེད**, having no wealth, destitute of wealth; **ཕྱོད་མི་མངའ**, without defects; **ལྷས་ཐམས**, incorporeal; **མཐའ་ཡས**, infinito; **དཔག་ཡས**, immense; **རྒྱུ་མེད**, irregular, immethodical; **མི་འོས་པ**, unbecoming; **མི་ཕངས་པ**, inconvenient; **མ་ཞེས་པ**, unheard; **མ་མིན་པ**, unripe, immature, not ripe.

§ 100. Adjectives terminating in English, in -able, and -ible, may be expressed by **ཟད་པ**, fit, convenient, apt for, put after the gerund of a verb; as, **འཐུང་པ་ཟད་པ**, potable or drinkable; **ཟས** or **བཟས་ཟད་པ**, edible, esculent; **ཐོག་ཟད་པ**, legible, that may be read or perused. The negatives of these are formed by putting **མི** between them, thus; **ཐོག་ཟད་མི་ཟད་པ**, illegible. The gerund sign is frequently dropt before **ཟད་པ**, together with the **པ** termination, as **འཐུང་ཟད**, potable.

§ 101. Some adjectives are expressed by the participle future in **ཅ**, as **འཛིན་ཅ**, for **འཛིན་པ་ཅན**, mortal, obnoxious to death; **འཐུང་ཅ** for **འཐུང་པ་ཅན**, mutable, alterable: the negatives of which are formed, thus: **འཛིན་པ་མེད་པ** or **འཛིན་མེད**, immortal; **འཐུང་པ་མེད་པ**, or **འཐུང་མེད**, immutable.

§ 102. When an adjective is reduplicated, with any of the particles **ཐུང་** **འང་** **ཡང་** put between the reduplication, it denotes a kind of superlative degree, and may be expressed by "very;" as, **མཆིས་ཐུང་མཆིས་**, very beautiful; **ཆེན་པོ་ཆེ**, very great; **ཐུང་ཡང་ཐུང་**, very short.

§ 103. When the last or final letter is reduplicated with the **ེ** vowel over it, followed by the articles **པ** or **མ**; it denotes it to be taken in a small degree, and may be expressed by 'somewhat:' as **མཆིས་ལྟེ་པ**, somewhat beautiful; **ཐུང་ངེ་པ**, somewhat little; **རྩོག་ལྟེ་པ**, petty or sophistical reasoning.

OF COMPARISON.

§ 104. In adjectives the comparative degree is expressed sometimes by རྒྱུ, more, and the superlative by རྒྱུ་མེད་, most ; as, རྒྱུ་མེད་, high ; རྒྱུ་མེད་མེད་, more high or higher ; རྒྱུ་མེད་མེད་མེད་, most high, or the highest. But this form seldom occurs.

Degrees of comparison are properly expressed by the terms ལས་, ཡས་, or ལས་ (signifying, than, more than) put after the name of the person or thing to which comparison is made ; as, བདག་ལས་ཆེན་ཆེ་ or བདག་ཡས་ (or བ་ལས་), ཆེན་ཆེ་, thou art (or you are) greater than I ; འདི་ལས་དེ་བཟང་ or འདི་ལས་དེ་བཟང་, that is better than this. The superlative or a comparison with totality is expressed by གཙོ་ལས་ལྷོ་ལས་ or ལྷོ་ལས་, than all ; as, དེ་ལྷོ་ལས་ or གཙོ་ལས་ལྷོ་ལས་ཆེན་ཆེ་, that is greater than all, or that is the greatest. The particles, ལྷོ་ལས་, more ; and ཆེན་, by a great deal ; are also in use for expressing any great degree of excellence or of the contrary.

§ 105. The superlative degree, without comparison, is expressed by the following adverbial particles ; རྒྱུ་མེད་, eminently ; རྒྱུ་མེད་, very ; ལྷོ་ལས་, altogether, entirely, རྒྱུ་མེད་, chiefly ; རྒྱུ་མེད་, wholly ; བདག་ལས་ལྷོ་ལས་, thoroughly ; རྒྱུ་མེད་, especially ; as, རྒྱུ་མེད་ལྷོ་ལས་, eminently wise, or the wisest ; ལྷོ་ལས་ལྷོ་ལས་, entirely good, or the best ; རྒྱུ་མེད་ལྷོ་ལས་, very clear, or the clearest.

§ 106. LIST OF ADJECTIVES.

ལྷོ་, (ལྷོ་, རྒྱུ་, རྒྱུ་) crooked.
 ལྷོ་ལྷོ་, very crooked.
 ལྷོ་, all, whole, entire, every.
 ལྷོ་, (ལྷོ་, རྒྱུ་, རྒྱུ་) contracted, cringing
 ལྷོ་, (ལྷོ་, རྒྱུ་, རྒྱུ་) concave, not plane.
 ལྷོ་ ལྷོ་, ditto.
 ལྷོ་ ལྷོ་, thick, run into clots.
 ལྷོ་ལྷོ་, curve, crooked.
 ལྷོ་, (ལྷོ་, རྒྱུ་, རྒྱུ་) straight, right.
 ལྷོ་ལྷོ་, straight all along.
 ལྷོ་ ལྷོ་, flat, not globular.
 ལྷོ་ལྷོ་, weak, feeble.
 ལྷོ་ ལྷོ་, long and flat, not globular.

ལྷོ་ ལྷོ་, round, circular
 ལྷོ་ ལྷོ་, curved, crooked, bent.
 ལྷོ་ ལྷོ་, oblong
 ལྷོ་ ལྷོ་, soft, pliant, flexible
 ལྷོ་ ལྷོ་, feeble, weak
 ལྷོ་ ལྷོ་, standing in an erect posture.
 ལྷོ་, bitter.
 ལྷོ་, mighty, powerful, potent.
 ལྷོ་, gainful.
 ལྷོ་, profitless.
 ལྷོ་ལྷོ་, haughty, proud.
 ལྷོ་ལྷོ་, ditto.

མྱ་མྱ་ (མྱ་མྱ་, མྱ་མྱ་) small, little, the younger
 མྱ་མྱ་, very small, little.
 ཆེ་ (ཆེ་མོ་) great (the great, the elder).
 ཆེ་ (ཕྱོ་མོ་) great, large, big
 ཆོས་མེད་, irreligious, impious
 ཆོས་ལྷན་, religious, pious, godly.
 ལྱ་མོ་, ལྱ་མོ་, little, few
 ལྷོ་ ལྷོ་མོ་, near, not far distant
 ལྷོ་མོ་མེད་པ་, impartial.
 ལྷོ་མོ་ཆེ་, dangerous
 ལྷོ་མོ་ཆེ་, faulty, wicked, sinful.
 ལྷོ་མོ་ཆེ་ཆེ་ཆེ་, corrupt, wicked, sinful.
 ལྷོ་མོ་ཆེ་ཆེ་ཆེ་, sinful
 ལྷོ་མོ་, bad, mean, silly.
 ལྷོ་མོ་ (ལྷོ་མོ་) contrary, opposite.
 ལྷོ་མོ་ལྷོ་མོ་, vulgar, common, mean, plebeian.
 ལྷོ་མོ་, far, distant, remote.
 ལྷོ་, open, plain, clear.
 ལྷོ་མོ་ཆེ་, whole, entire, all
 ལྷོ་མོ་, free, freed.
 ལྷོ་མོ་ཆེ་, dusty, full of ashes
 ལྷོ་མོ་ཆེ་, spotted, full of spots
 ལྷོ་མོ་ (ཕྱོ་མོ་) dense, thick, close, compact.
 ལྷོ་ (ཕྱོ་མོ་) chief, principal.
 ལྷོ་མོ་ཆེ་ཆེ་, generous, liberal
 ལྷོ་མོ་ཆེ་ཆེ་ཆེ་ཆེ་, ditto
 ལྷོ་མོ་ཆེ་ཆེ་, illiberal
 ལྷོ་མོ་ཆེ་ཆེ་ཆེ་ཆེ་, affectionate, loving.
 ལྷོ་མོ་ཆེ་, heart-trying.
 ལྷོ་ ལྷོ་ཆེ་, short, brief
 ལྷོ་ཆེ་, general, common.

ལྷོ་ (ཕྱོ་མོ་) soft, tame, mild.
 ལྷོ་ཆེ་ཆེ་ཆེ་, doubtful, dubious, uncertain.
 ལྷོ་ (ཕྱོ་མོ་) lame, cripple
 ལྷོ་ (ཕྱོ་མོ་) clean, pure, sincere.
 ལྷོ་ཆེ་, first.
 ལྷོ་ཆེ་ཆེ་, pure, clean, clear; sincere.
 ལྷོ་ཆེ་ཆེ་, faithful, believing.
 ལྷོ་ཆེ་ཆེ་, faithless, unbelieving, infidel.
 ལྷོ་ཆེ་, excellent, holy, faint, noble.
 ལྷོ་ཆེ་, strict, not loose, exact.
 ལྷོ་ (ཕྱོ་མོ་) still, quiet, slow; soft.
 ལྷོ་ཆེ་, many, much
 ལྷོ་ཆེ་, bent, inclined, prone
 ལྷོ་ཆེ་, diligent
 ལྷོ་ཆེ་, tired, weary, fatigued
 ལྷོ་ཆེ་, tiresome.
 ལྷོ་ཆེ་, unweary, not tired, indefatigable.
 ལྷོ་ (ཕྱོ་མོ་) soft, gentle, tame.
 ལྷོ་ (ཕྱོ་མོ་) narrow, not wide, needy.
 ལྷོ་ (ཕྱོ་མོ་) strong, stout; brave, valiant;
 fierce, cruel, furious; heavy.
 ལྷོ་ཆེ་ཆེ་ཆེ་, violent, cruel, tyrannical
 ལྷོ་ (ཕྱོ་མོ་) right, straight, upright.
 ལྷོ་ཆེ་ཆེ་ཆེ་, arrogant, proud.
 ལྷོ་ཆེ་ཆེ་ཆེ་, warm
 ལྷོ་ཆེ་ (ཕྱོ་མོ་) hard, difficult
 ལྷོ་ཆེ་ (ཕྱོ་མོ་) white
 ལྷོ་ཆེ་ (ཕྱོ་མོ་) rare, scarce, dear
 ལྷོ་ཆེ་ (ཕྱོ་མོ་) glad, merry, rejoicing.
 ལྷོ་ཆེ་ཆེ་, joyful, cheerful
 ལྷོ་ཆེ་ཆེ་, ditto

དུམ་ཁྱི, of winter, wintry, hyemal.
 དུམ་ (པོ་, མོ་) crooked, bent, curved, crooked-
 backed.
 དུམ་པ་མཚན་, virtuous.
 དུམ་པ་ཡ, necessary, needful.
 དུམ་པ་པ་མཚན་, ditto.
 དུམ་པ་མཚན་, ditto.
 དུམ་པ་པ་མེད་པ་, unnecessary.
 དུམ་པ་མེད་, ditto.
 དུམ་པ་ཡ, joy ful, merry, glad.
 དུམ་པོ་མཚན་, hostile, inimical.
 དུམ་མཚན་, ditto.
 དུམ་ཡ་ཁྱི, of silver, silver.
 དུམ་པ་མཚན་, material, real.
 དུམ་པ་མེད་, immaterial, not existing.
 དུམ་པ་མཚན་པ་ཡ, measurable, that may be mea-
 sured.
 དུམ་པ་མཚན་པ་ཡ འདྲ་པ་མཚན་, immeasurable.
 དུམ་པ་མཚན་, measureless.
 དུམ་པ་ཡལ་, immense.
 དུམ་པ་མཚན་, courageous, brave; strong.
 དུམ་མཚན་, ditto.
 དུམ་ཡ, (པོ་, མོ་) noble, illustrious; prosperous.
 དུམ་པ་ཡ, of spring, vernal.
 དུམ་པ་མཚན་, mighty, powerful, potent.
 དུམ་པ་མཚན་, ditto.
 དུམ་མཚན་, headed, with a head, capital.
 དུམ་མེད་, without a head, headless.
 དུམ་པ་མཚན་, aspirated, aspirate.
 དུམ་ཡ, (པ, པོ་, མོ་) poor, indigent.
 དུམ་པ་ (པོ་, མོ་) solitary, retired.

དུམ་པ་མཚན་, harmonious, melodious, vocal.
 དུམ་པ་ཁྱི, of or relating to the summer, estival.
 དུམ་པ་མཚན་, wealthy, rich, opulent.
 དུམ་པ་མེད་, indivisible, inseparable.
 དུམ་པ་ (པ, པོ་) low, mean, humble.
 དུམ་པ་ (པ, པོ་, མོ་) low, mean, not high.
 དུམ་པ་ (པ, པོ་, མོ་) red.
 དུམ་པ་མཚན་, dropsical.
 དུམ་པ་མཚན་, dim, stupid.
 དུམ་པ་ (པ, པོ་, མོ་) black.
 དུམ་པ་ འདྲ་པ་ འདྲ་པ་, inner, inward; domestic.
 དུམ་པ་, intrinsic, esoteric; orthodox.
 དུམ་པ་, sick, diseased.
 དུམ་པ་མེད་, not sick, healthy.
 དུམ་པ་, occidental, western
 དུམ་པ་མཚན་, efficacious, strong, nutritive.
 དུམ་པ་མེད་, inefficacious.
 དུམ་པ་ (པ, པོ་) obscure, gloomy, dim.
 དུམ་པ་མཚན་ (པོ་) very obscure, gloomy.
 དུམ་པ་མཚན་, faulty.
 དུམ་པ་མཚན་, wealthy, opulent.
 དུམ་པ་, ditto.
 དུམ་པ་, of the father, paternal.
 དུམ་པ་མཚན་, of the father and mother, parental.
 དུམ་པ་མཚན་, useful, wholesome.
 དུམ་པ་ (པ, པོ་, མོ་) common, vulgar; mean,
 coarse.
 དུམ་པ་མཚན་, indigent, poor.
 དུམ་པ་ འདྲ་པ་ འདྲ་པ་མཚན་, daring, bold.
 དུམ་པ་ མཚན་, last, modern, of late.
 དུམ་པ་ (པ, པོ་, མོ་) rich, wealthy, opulent.

ཅེད་ (པ, བོ, མ, མོ,) half, the half af.
 སྒ་ (པོ, མོ,) small, minute, subtle, thin.
 སྒ་དོག་ཅན་, envious.
 སྒ་དོག་ཅན་, ditto.
 ཅུང་གི་, northern, of the north.
 ཅུང་, (པ,) purified, perfect, accomplished.
 ཅམས་པ་ཅན་, clement, merciful.
 ཅམས་མེད་, merciless, unmerciful.
 ཅེ་ཐག་ཅན་, singular, distinguished, different.
 ཐོ་བ་ཅན་, snoury, flavours, palatable.
 ཐོ་བ་མེད་, insipid, tasteless.
 མ་, (མ,) upper, superior, higher.
 མུན་, (པ, བོ, མོ,) stupid, ignorant, foolish.
 མོ་ཅན་, མོ་མུན་, མོ་མུན་ཅན་, intelligent, sagacious,
 ingenious.
 མོ་མེད་, unintelligent, foolish.
 མོ་ཐོས་ཅན་, prudent, intelligent.
 མོ་ཐོས་མེད་, imprudent.
 བསྐྱ་བ་, bitter, of a disagreeable taste.
 བདེ་བ་ཅན་, happy, blissful.
 བདེན་, (པ, བོ,) true, just.
 བདེན་ཐག་, unjust.
 བདོག་པ་ཅན་, wealthy, rich.
 བརྩན་, (པོ,) secure, firm, strong.
 བརྩན་, (པ, བོ, མ, མོ,) honourable, respectable,
 reverend.
 བསྐྱེ་བ་ཅན་, affectionate, kind, merciful.
 བསྐྱེ་མུན་, ditto.
 བསྐྱེ་བ་མེད་པ་, བསྐྱེ་མེད་, unkind; merciless.
 བསྐྱེ་བ་མེད་པ་ཅན་, ditto.
 བསྐྱེན་པ་ཅན་, diligent, industrious.

བསྐྱེན་པ་ཅན་, diligent, industrious.
 བསྐྱེན་མུན་, ditto.
 བསྐྱེན་མེད་, idle, indolent.
 བསྐྱེན་ཅན་ or མུན་ཅན་, lying, false.
 བཟང་, (པ, བོ, མོ,) good.
 བཟིམ་, (པ, བོ, མོ,) cool, fresh, somewhat cold.
 བཟང་ཅན་, fragrant, having a scent, scented.
 བསྐྱེན་, (པ,) fine, pleasant, savoury.
 མ་ལྟེ་, མ་ལྟེ་, of the mother, maternal.
 མང་, (པོ,) many, much.
 མན་, (པ, མ,) lower.
 མས་, མས་ལྟེ་, lower, last, final.
 མིག་སེར་ཅན་, jealous.
 མིང་གི་, nominal.
 མིང་ཅན་, having a name, famous.
 མ་མེད་, boundless, infinite.
 མ་མེ་ཅན་, sulphureous.
 མུན་པ་ཅན་, dark, obscure, gloomy.
 མདོ་པོ་, cheap, of little value.
 མོས་པ་ཅན་, respectful, regardful.
 མ་དན་ཅན་, sorrowful, grievous.
 མ་དན་མེད་, sorrowless.
 མོས་པ་, intoxicated, drunk.
 མཁས་, (པ, བོ, མོ,) wise, skillful, learned, prudent.
 མཐེན་, (པ, མ,) knowing, understanding.
 མཐེན་པ་ཅན་, intelligent, skillful.
 མཐེན་མེད་, ignorant, unskillful.
 མཐང་, (པ, བོ, མོ,) hard, solid, compact.
 མཐེན་པ་, hard, solid.
 མཐེན་པ་རྒྱས་པ་, hardened.
 མཐོ་ཅན་, having a head, headed, capital.

ਅਉਭਵ, (ਯ, ਯ) swift, speedy, nimble, quick.

ਅਦੁ, (ਯ, ਯ, ਮੰ,) sweet.

ਅਦੋਕਾ, evident, open, clear; eminent.

ਅਨੁਸਾ, even, level; equal, like.

ਅਨੁਸਾਏ, having no equal, unequalled.

ਅਨੁਸਾਏ, matchless, incomparable.

ਅਨੁਸਾ, soft, pliable.

ਅਨੁਸਾਏ, limited.

ਅਨੁਸਾਏ, unlimited, boundless.

ਅਨੁਸਾਏ, ditto, infinite.

ਅਨੁਸਾਏ, weak, feeble; inefficacious, impotent.

ਅਨੁਸਾਏ, strong, powerful, potent; efficacious.

ਅਨੁਸਾਏ, agreeing, concordant, similar.

ਅਨੁ, (ਯ, ਮੰ) ਅਨੁ, (ਯ, ਮੰ) high, elevated.

ਅਨੁਕਾਤਾ ਅਨੁਕਾਏ, having a colour, coloured.

ਅਨੁਕਾਏ, colourless.

ਅਨੁਕਾਏ, equal, like.

ਅਨੁਕਾਏ, having no equal, matchless.

ਅਨੁਕਾਏ, sorrowful.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) wise, clever, learned; brave.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) beautiful, handsome, fair, elegant, graceful.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) swift, speedy, nimble, quick.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) sweet.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) evident, open, clear; eminent.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) even, level; equal, like.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) having no equal, unequalled.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) matchless, incomparable.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) soft, pliable.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) limited.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) unlimited, boundless.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) ditto, infinite.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) weak, feeble; inefficacious, impotent.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) strong, powerful, potent; efficacious.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) agreeing, concordant, similar.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) high, elevated.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) having a colour, coloured.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) colourless.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) equal, like.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) having no equal, matchless.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) sorrowful.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) wise, clever, learned; brave.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) beautiful, handsome, fair, elegant, graceful.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) swift, speedy, nimble, quick.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) sweet.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) evident, open, clear; eminent.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) even, level; equal, like.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) having no equal, unequalled.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) matchless, incomparable.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) soft, pliable.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) limited.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) unlimited, boundless.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) ditto, infinite.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) weak, feeble; inefficacious, impotent.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) strong, powerful, potent; efficacious.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) agreeing, concordant, similar.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) high, elevated.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) having a colour, coloured.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) colourless.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) equal, like.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) having no equal, matchless.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) sorrowful.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) wise, clever, learned; brave.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) beautiful, handsome, fair, elegant, graceful.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) swift, speedy, nimble, quick.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) sweet.

ਅਨੁਕਾਏ, (ਯ, ਮੰ) evident, open, clear; eminent.

ཞེང་མེད, not wide, narrow.	ལྷུ་མེད, soft, smooth, mild.
ཞེན་པོ, mean, pitiful, coarse.	ལྷོ་ལྷ་པ་མེད, perishable, frail.
ཞེན་པ་མེད, defective, wicked, corrupt, calamitous.	ལྷོ་ལྷ་པ་མེད or ལྷོ་ལྷ་པ་མེད, fearful, timorous, dreadful, frightful.
ཞེན་པ་མེད, of copper.	ལྷོ་ལྷ་པ་མེད་པ་མེད, dreadful, horrible, awful.
ཞེན་པ་མེད་པ་མེད, of copper colour, copper coloured.	ལྷོ་ལྷ་པ་མེད, intrepid, fearless, bold.
ཞེན་མེད, never-failing, inexhaustible.	ལྷོ་ལྷ་པ་མེད, ditto.
ཞེན་པ་མེད, (པ་མེད་པ་མེད,) deep, profound.	ལྷོ་ལྷ་པ་མེད, (པ་མེད་པ་མེད,) agreeable, pleasant.
ཞེན་མེད, inexhaustible.	ལྷོ་ལྷ་པ་མེད, clever, dexterous, prudent, wise.
ཞེན་པ་མེད, nitrous.	ལྷོ་ལྷ་པ་མེད, fit, meet, proper, becoming.
ཞེན་པ་མེད, crafty, cunning, deceitful.	ལྷོ་ལྷ་པ་མེད, (པ་མེད་པ་མེད,) dense, thick, heavy, close.
ཞེན་པ་མེད་པ་མེད, crafty, sly.	ལྷོ་ལྷ་པ་མེད, covered, overcast.
ཞེན་པ་མེད, round, circular, globular.	ལྷོ་ལྷ་པ་མེད, compounded.
ལྷོ་མེད, entire, not castrated.	ལྷོ་ལྷ་པ་མེད, uncompounded, simple.
ལྷོ་མེད, shining, bright.	ལྷོ་ལྷ་པ་མེད, (པ་མེད་པ་མེད,) like, similar, equal.
ལྷོ་མེད, (པ་མེད་པ་མེད,) deaf.	ལྷོ་ལྷ་པ་མེད, mixed, mingled.
ལྷོ་མེད, becoming, convenient, meet, fit, worthily of.	ལྷོ་ལྷ་པ་མེད, eminent, excellent, high; venerable, respectable, reverend.
ལྷོ་ལྷ་པ་མེད, frozen, congealed.	ལྷོ་ལྷ་པ་མེད་པ་མེད, inseparable.
ལྷོ་ལྷ་པ་མེད, gone astray, erred.	ལྷོ་ལྷ་པ་མེད་པ་མེད, inseparable, incoherent.
ལྷོ་ལྷ་པ་མེད, stirred up, troubled.	ལྷོ་ལྷ་པ་མེད, plump, fat, thick, gross.
ལྷོ་ལྷ་པ་མེད, born, produced.	ལྷོ་ལྷ་པ་མེད, hurtful, mischievous, noxious.
ལྷོ་ལྷ་པ་མེད, prohibited; stopped.	ལྷོ་ལྷ་པ་མེད་པ་མེད, innocuous, harmless.
ལྷོ་ལྷ་པ་མེད, burdensome.	ལྷོ་ལྷ་པ་མེད, ditto.
ལྷོ་ལྷ་པ་མེད, faulty, criminal.	ལྷོ་ལྷ་པ་མེད, (པ་མེད་པ་མེད,) wise, clever, learned; brave.
ལྷོ་ལྷ་པ་མེད, mutable, changeable, alterable.	ལྷོ་ལྷ་པ་མེད, bashful, modest.
ལྷོ་ལྷ་པ་མེད་པ་མེད or ལྷོ་ལྷ་པ་མེད, immutable.	ལྷོ་ལྷ་པ་མེད་པ་མེད, inopudent.
ལྷོ་ལྷ་པ་མེད, sorrowful, penitent.	ལྷོ་ལྷ་པ་མེད, wonderful, strange, curious.
ལྷོ་ལྷ་པ་མེད་པ་མེད or ལྷོ་ལྷ་པ་མེད, immortal.	ལྷོ་ལྷ་པ་མེད, (པ་མེད་པ་མེད,) wide, ample, diffuse, copious.
ལྷོ་ལྷ་པ་མེད, mortal.	ལྷོ་ལྷ་པ་མེད, pleasing, pleasant, delightful.

ཡིང་ཅ་མི་འོང་ལ, disagreeable.	ནིང་ལ། ནིང་ས་ལ, old, ancient ; worn out.
ཡོན་པོ, crooked ; wrong ; deceitful, false.	ནིད་ལ, withered, pined away.
ཡོམ, (ཡ, ཡོ,) inconstant, changing.	སྒྲིག་ལ་ཅན, turbid, muddy ; thick, not clear.
ཡོང་པོ, dull, heavy, blunt.	རྒྱལ་ལ, firm, steady, durable, lasting.
རབས་ལ, large, extensive, huge, vast ; thick, gross.	རྩལ་ལ, copious, abundant, fat, thick.
རྒྱལ་ལ་ཅན, learned, intelligent, skilful.	རྒྱལ་པོ, blunt, dull.
རྒྱལ་ལ, reasonable, just, convenient.	རྒྱལ་ས་ལ་ཅན, judicious.
རིང, (ཡ, ཡོ, མོ,) long ; distant.	རྩལ་པོ, blunt, dull.
རིང་ས་ལ, swift, speedy.	རྩང་ཅ་རྩང་ལ, malleable.
རིང, (ཡ, ཡོ, མོ,) lean, mengre.	རྩམ་པོ, maimed, mutilated, defective.
རིན་ཅེན, precious, valuable, costly.	རྩལ་ཅན, dusty.
རིས་ཅན, partial, siding with one party.	རྩལ་ལ་ཅན, real, substantial.
རིས་མེད, impartial.	རྩལ་ཅན, purulent, full of corrupt matter.
རྩང་ལ, convenient, apt, fit, meet, becoming.	རྩེ, (ཡོ,) རྩེ་རྩེ་པོ, sharp, acute, edged.
རྩལ་པོ, (ཡ, ཡོ,) rotten, putrid.	མོད་ རྩེ་མོད་, thick, dense.
རྩང་ས་ལ, stiff, hard.	རྩལ་ས་ལ་ཅན, foggy, misty.
རྩེ་ལ, ready.	རྩལ་པོ, dull, heavy, stupid.
རྩེ་ལ, stout, strong.	རྩལ་ལ, dull, heavy ; foggy, misty, overcast.
རྩེ, (ཡ, ཡོ,) stiff.	རྩང་ས་ལ, dull, stupid, ignorant.
རྩང་, (ཡ,) simple, not compound.	རྩལ་མེད, unskilful.
ན། རྩང་ རྩེ, old, aged.	ལྷན་ལྷན, skilful, exercised, expert.
ན་ས་ལ, grown old.	ལྷང་, (ཡ,) rough, harsh, full of hard particles.
ན་ལ་རྩེ་ལ་ལ, forlible.	ལྷལ, (ཡོ, མོ,) harsh, rough ; of unequal surface.
ན་ལ་རྩེ་ལ་ལ, not fordable.	ལྷེ་མོ་ཅན། ལྷེ་ཅན, pointed, having a top or apex.
མོད, (ཡ, ཡོ, མོ,) wild, not domestic.	ལྷད་མོ་ཅན, playful.
ལྷན་ལ, fat, thick.	ལྷོ་ལ་ཅན, diligent, industrious.
ལྷས་ལ, extensive, large, copious ; ample, wide.	ལྷན་ཅན, false, lying.
ལྷམ་པོ, bright, shining ; nuful.	ལྷན་ལ, accomplished, perfect, complete ; finished, ended.
ལྷན་ལ, raw, not subdued by fire ; naked.	

ཐིག་པོ་, vain, false, empty.

ལྷན་མེད་, moist, wet.

ལྷན་པ་, moist, wet ; fresh, green, new.

ལྷན་མོ་, adolescent, young.

ལྷན་མོ་, stubborn.

ལྷན་མེད་, laborious, industrious.

ལྷན་མེད་, idle, lazy, doing nothing.

ལྷན་མེད་, bodily, corporal, corporeal.

ལྷན་མེད་, incorporeal.

ལྷན་མེད་, idle, lazy, indolent, slothful.

ལྷན་མེད་, good ; elegant, graceful.

ལྷན་མེད་, virtuous.

ལྷན་མེད་ (པོ་, མོ་) flat, not globular.

ལྷན་མེད་, dumb, mute.

ལྷན་མེད་ ; ལྷན་མེད་, heavy.

ལྷན་མེད་, ditto.

ལྷན་མེད་ (པ་, མོ་) flexible, pliant.

ལྷན་མེད་, green.

ལྷན་མེད་, heavy, grave, weighty.

ལྷན་མེད་, ditto.

ལྷན་མེད་, overflowing, full.

ལྷན་མེད་, hungry, grown hungry.

ལྷན་མེད་, common ; both.

ལྷན་མེད་, wide, ample, diffused.

ལྷན་མེད་, blessed.

ལྷན་མེད་, vehement.

ལྷན་མེད་, strong, vigorous.

ལྷན་མེད་, impotent, weak.

ལྷན་མེད་, ingenious, witty.

ལྷན་མེད་, intelligent, learned.

ལྷན་མེད་, nitrous.

ལྷན་མེད་, defective, damaged, broken.

ལྷན་མེད་ for ལྷན་མེད་, new, fresh, recent, virgin.

ལྷན་མེད་, tedious, irksome.

ལྷན་མེད་, furrowed, having long trenches.

ལྷན་མེད་, inanimate.

ལྷན་མེད་, animate.

ལྷན་མེད་, new, fresh, recent.

ལྷན་མེད་ for ལྷན་མེད་, living, alive.

ལྷན་མེད་ (པོ་, མོ་) thin, slender, lean.

ལྷན་མེད་, dark, obscure.

ལྷན་མེད་, affectionate, passionate, desirous.

ལྷན་མེད་, ditto.

ལྷན་མེད་, disaffectionate, unbeloved.

ལྷན་མེད་, animate, living.

ལྷན་མེད་, ditto

ལྷན་མེད་, inanimate, lifeless.

ལྷན་མེད་, usual, customary.

ལྷན་མེད་, unusual.

ལྷན་མེད་ (པ་, མོ་) light, not heavy ; easy, thin.

ལྷན་མེད་, ditto, thin.

ལྷན་མེད་, not to be deceived, infallible.

ལྷན་མེད་, ditto.

ལྷན་མེད་ (པ་, མོ་) thick, dense.

ལྷན་མེད་, ditto.

ལྷན་མེད་, sonorous, vocal.

ལྷན་མེད་ (པོ་) dry.

ལྷན་མེད་, happy, fortunate.

ལྷན་མེད་, ditto.

ལྷན་མེད་, unfortunate, unlucky.

ལྷན་མེད་ (པ་) thirsty.

ལྷན་མེད་ (པོ་) white, grey.

ཕྱིད་ (པོ་) happy, fortunate, at ease.

ཕྱུར་ (པོ་, མོ་) sour, acid.

ཕྱུག་ཅན་, hurtful, unlucky.

ཕྱོད་ཅན་, faulty.

ཕྱོད་མེད་, faultless.

ཕྱང་མེད་, intrepid.

ཕྱུར་པོ་, crooked, curved, bent.

ཕྱམ་ཅ་ཡོད་པ་, conceivable, imaginable.

ཕྱམ་ཅ་མེད་པ་, inconceivable.

ཕྱུ་ཅན་, artful, crafty, cunning.

ཕྱ་ལྷན་, sonorous, sounding.

ཕྱ་ཅན་, ditto.

ཕྱ་མ་, first, former, prior, antecedent.

ཕྱོ་ (པོ་) ཕྱོ་མཱ་པོ་ blue ; green.

ཕྱན་ (པོ་) agreeable, pleasing.

ཕྱི་ (པོ་) soft, gentle.

ཕྱིགས་པ་, degenerate, grown worse.

ཕྱིང་ཁྱེ་ཅན་, merciful, generous.

ཕྱིང་ཁྱེ་མེད་པ་, unmerciful, cruel.

ཕྱིན་ (པོ་, མོ་) soft, gentle.

ཕྱན་ཅན་, sick, diseased.

ཕྱེགས་པ་, stretched out, straight.

ཕྱེམ་པ་ཅན་, boasting, bragging.

ཕྱུག་ (པོ་, མོ་) thick, dense ; heavy.

ཕྱོད་པ་, empty, void.

ཕྱོགས་ཅན་, strong, vigorous.

ཕྱོགས་ལྷན་, ditto.

ཕྱོགས་མེད་, weak, feeble.

ཕྱང་པ་ཅན་, angry, passionate.

ཕྱུར་མ་, trembling, frightful.

ཕྱིག་ཅན་, vicious, sinful.

ཕྱིག་མེད་, sinless.

ཕྱུག་ (པོ་, མོ་) agreeable, pleasing ; fair, handsome, beautiful, delightful.

ཕྱུག་པ་ཕྱུག་ཅན་, uneasy, sorrowful.

ཕྱུར་ཅན་, clawed.

ཕྱུར་མེད་, clawless.

ཀ་ཆོད་པ་, of all sorts, several.

ཕྱ་ཅན་, hairy.

ཕྱ་མེད་, hairless, having no hair on.

ཕྱོགས་ཅན་, profitable, advantageous.

ཕྱོད་ཅན་, spicy, seasoned with spice.

ཕྱོགས་པ་ཅན་, courageous, able.

ཕྱོགས་པ་མེད་པ་, cowardly, fearful.

ཕྱུང་ (པོ་, མོ་) skilful, clever, dexterous, ready, fit.

ཕྱི་, general, common ; chief.

ཕྱས་པ་ཅན་, busy, employed, industrious.

ཕྱེག་པ་, meagre, lean.

ཕྱོམ་ (པོ་) thick, gross, bulky.

ཕྱོགས་པ་, swollen, puffed up.

ཕྱུགས་པ་, hungry.

ཕྱེས་པ་, frozen, stiff, hard.

ཕྱིན་པ་, ripe, mature, perfect.

ཕྱིན་ཁྱེད་, maturative.

ཕྱུག་པོ་, dark red.

ཕྱོན་པ་, mad, lunatick

ཕྱོད་པ་, mad, grown mad, distracted.

ཕྱུར་པོ་, dexterous, clever, fine.

ཕྱས་ཅན་, moist, wet.

ཕྱས་མེད་, void of moisture.

ཕྱེག་ཅན་, ample, wide

ཕྱེག་ཕྱེག་, very ample, wide.

Negative participial adjectives are formed from affirmative ones by the addition of མ, or མེ; as in the following list, from མིན་པ་, ripe; ཐུན་པ་, said; བོད་པ་, heard, &c. are formed:

མ་མིན་པ་, unripe.	མ་དད་པ་, unbelieving.
མ་ཐུན་པ་, unsaid, not spoken.	ཐུན་མ་བྱེད་པ་, uninvited.
མ་བོད་པ་, unheard.	ཁ་མ་འབྲས་པ་, unopened, not yet blown.
མ་མཐོང་བ་, unsewn.	མ་བ་རྩིན་པ་, unbolted, not sifted.
མ་བློ་བྱས་པ་, ditto.	མ་ཁྱེད་པ་, unborn.
མ་གཟེངས་པ་, uncovered.	མ་བཏུལ་པ་, unborrowed.
མ་བཀག་པ་, unhindered.	མ་བསྐྱབས་པ་, unbred, untaught.
མ་བཀང་བ་, unfilled, unplete.	མ་བཅུག་པ་, unbroken, not tamed.
མ་བཟས་པ་, uneaten.	མ་བསྐྱེད་པ་, unburnt.
མ་ཐེན་པ་, undone, not made, uncreate.	མ་བཟང་བ་, uncaught, not taken.
མ་བཅིས་པ་, ditto.	མ་ངེས་པ་, uncertain.
མ་མཛད་པ་, ditto.	བཀ་མ་ཡིན་པ་, unelusive.
འབྲས་མ་ཐེན་པ་, uncompounded, simple.	འོས་པ་མ་ཡིན་པ་, unbecoming.
མ་ཞོས་, unbought.	ཐུན་མེད་མ་ཡིན་པ་, uncommon
མ་མནན་, undaunted, unabashed.	ཐུན་པ་མ་ཡིན་པ་, inconspicuous.
མ་རྩལ་པ་, unable.	མ་བསྐྱེད་པ་, uncollected.
མ་བཟུབས་པ་, unabolished.	མ་བཟུང་པ་, unelusive.
མ་བྱེད་པ་, unaccepted.	མ་བསྐྱེད་པ་, unconceived, not imagined.
མ་བཞེས་པ་, ditto.	མ་མཛད་པ་, uncreate.
མ་ཐོབ་པ་, unaccomplished, unfinished	མ་བཅུས་པ་, undigested; unmelted.
མ་རྩེད་པ་, incomplete.	མ་འབྲས་པ་, unfrozen, not congealed.
མ་དག་པ་, not clean, inaccurate, incorrect.	མ་རིས་པ་, untitled.
མ་གསལ་པ་, unaccustomed, unwonted	མ་ཐུག་པ་, unplensing.
མ་བཟོས་པ་, ditto.	མ་འཇུག་པ་, unfair; not well, &c.
མ་བཟོས་པ་, unselected	མ་འཇུག་པ་, unerring, not mistaking.
མ་བཟོས་པ་, unacquainted, unknown.	མ་ཐོབ་པ་, not yet come, future.
མ་འཇོག་པ་, unmasked.	མ་འཇོག་པ་, ditto.
མ་འཇོག་པ་, unmixed, pure.	མ་འཇོག་པ་, not escaped.
མ་ཐུང་བ་, ditto.	མ་ཐུང་བ་, unredeemed, &c. &c.
མ་བཟུང་པ་, unbeaten.	མ་འོས་པ་, unbecoming, indecent, unsuitable.

མི་རྒྱུ་ལ, ditto.	མི་ལྔ་ལ, impossible, impracticable.
མི་གཞན་ལ, immovable.	མི་རྒྱུ་ལ, inexhaustible, infinite.
མི་འགྲུལ་ལ, ditto.	མི་འགྲུལ་ལ, unlike, different.
མི་ཤེས་ལ, ignorant.	མི་བརྟན་ལ, inconstant, mutable.
མི་རྒྱུ་ལ, unsteady, frail, transient.	མི་དཔལ་ལ, indefatigable.
མི་མེད་ལ, not ignorant.	མི་དོས་ལ, not to be satisfied, insatiable.
མི་ཞིམ་ལ, unpleasant, disagreeable to the taste.	མི་གཙང་ལ, unclean, impure, unholy, defiled.
མི་ལྗན་ལ, unpleasant (to the ear).	

SOME ADJECTIVES WITH THEIR OPPOSITES.

མཐོ་དམན, high (and) low.	སྦྲུམ་གཤེད, dry, moist.
འདྲ་མི་འདྲ, like, unlike.	དཀར་མཁའ, white, black.
མཉམ་མི་མཉམ, even, uneven ; equal, unequal.	རྩི་རྩུལ, sharp, blunt.
འབྲས་ལྗེས་ལ འབྲས་མ་ལྗེས, compound, simple.	བཟང་པོ་ལ, cold, warm.
བཟང་དམ, good, bad or ill.	མཆོས་མི་མཆོས, fair, unfair.
ཆེ་ཆུང་, great, small.	སྦྲུམ་མི་སྦྲུམ, agreeable, disagreeable ; pleasing, unpleasing (to the eye)
རིང་ཐུང་, long, short.	ཞིམ་མི་ཞིམ, agreeable, disagreeable, (to the taste or smell)
ཁྱུ་མ་ལྔ, large, small ; coarse, fine.	ལྗན་མི་ལྗན, pleasing, unpleasing, (to the ear.)
འཇམ་སྦྱུལ, soft, harsh ; smooth, rough.	བོ་ཤིང་ལ བོ་མེད, savoury, insipid (to the taste.)
ལྗན་མི, hard, soft.	དཀའ་མི་དཀའ, glad, sorrowful ; merry, sad.
ལང་ལྗན, light, heavy.	ཞེ་རིང, near, far.
ཐོང་འཇམ་ལ, hard, soft.	རྒྱུ་མ་ལྔ, large, small ; gross, subtle.
ལྗང་འབྲས or ལྗང་ལ, thin, thick.	དོན་ལ ལང་ལྗང་ལ, narrow, ample, wide.
བཟང་པོ་ལ ཐོང་ལ, straight, crooked.	གཞན་ལ་མཉམ གཞན་ལ་མེད, corporeal, incorporeal.
དཐོང་འབྲས, bent backwards, forwards.	རིང་ལ ཐོང་ལ, meagre, fat.
བརྟན་གཞན, firm, fixed, movable.	ཐོང་ལ གཞན་མེད, deep, shallow.
དཔལ་མཉམ ལ དཔལ་མེད, powerful, impotent.	གཞན་མཉམ ལ གཞན་མེད, broad, narrow.
དཀའ་ལྗན, difficult, easy.	
ཁྱ་ལྔ, thick, thin, (as a liquid.)	

མདོག་ཅན་ མདོག་མེད་, coloured, colourless
 དབྱུག་ ལྷན་, poor, rich
 འཛིངས་ ལྷན་, wise, foolish
 དག་ མེད་, pure, impure, clean, unclean

ལྔ་ཕྱི་, former, latter, prior, posterior, first,
 last
 མོང་ རོང་, upper, lower.
 མང་ ཕྱི་, inner, outer, &c &c

NUMERALS

§ 107 The Cardinal numbers are as follows

1 1 གཅིག་, one
 2 2 གཉིས་, two
 3 3 གསུམ་, three
 4 4 བཞི་, four
 5 5 ལྔ་, five
 6 6 ལྷན་, six
 7 7 བར་, seven
 8 8 བཅིང་, eight
 9 9 དག་, nine
 10 10 བར་ གཙུ་པ་ or བར་; ten
 11 11 བར་ གཅིག་, eleven
 12 12 བར་ གཉིས་, twelve
 13 13 བར་ གསུམ་, thirteen
 14 14 བར་ བཞི་, fourteen
 15 15 བར་ ལྔ་, fifteen
 16 16 བར་ ལྷན་, sixteen
 17 17 བར་ བར་, seventeen
 18 18 བར་ བཅིང་, eighteen
 19 19 བར་ དག་, nineteen
 20 20 བི་ ག་ གཙུ་པ་ or བི་ ག་ a score, twenty
 21 21 བི་ ག་ གཅིག་ or བར་ གཅིག་, twenty one, &c
 22 22 བར་ གཙུ་ གཙུ་ གཙུ་ གཙུ་, thirty
 23 23 བར་ གཙུ་ གཙུ་ གཅིག་ or བོ་ གཅིག་, thirty one, &c
 24 24 བཞི་ བར་ གཙུ་ གཙུ་ གཙུ་, forty
 25 25 བཞི་ བར་ གཙུ་ གཙུ་ གཅིག་ or བཞི་ གཅིག་, forty one, &c

50 50 ལྔ་ བར་ གཙུ་ གཙུ་ གཙུ་, fifty
 51 51 ལྔ་ བར་ གཙུ་ གཙུ་ གཅིག་ or བར་ གཅིག་, fifty one, &c
 60 60 ལྷན་ གཙུ་ གཙུ་ གཙུ་, sixty
 61 61 ལྷན་ གཙུ་ གཙུ་ གཅིག་ or རོ་ གཅིག་, sixty-one, &c
 70 70 བར་ གཙུ་ གཙུ་ གཙུ་, seventy
 71 71 བར་ གཙུ་ གཙུ་ གཅིག་ or རོ་ གཅིག་, seventy one, &c
 80 80 བཅིང་ གཙུ་ གཙུ་ གཙུ་, eighty
 81 81 བཅིང་ གཙུ་ གཙུ་ གཅིག་ or ག་ གཅིག་, eighty one, &c
 90 90 དག་ བར་ གཙུ་ གཙུ་, ninety
 91 91 དག་ བར་ གཙུ་ གཙུ་ གཅིག་ or ག་ གཅིག་, ninety one, &c
 100 100 བར་ གཙུ་ གཙུ་, a hundred
 1000 1000 རྩ་ གཙུ་ or རྩ་ གཙུ་, a thousand
 10000 10000 རྩ་ གཙུ་, ten thousand, a myriad
 100000 100000 རྩ་ གཙུ་, a hundred thousand, one lakh
 1000000 1000000 རྩ་ གཙུ་, a million
 10000000 10000000 རྩ་ གཙུ་, ten millions
 100000000 100000000 རྩ་ གཙུ་, a hundred millions
 1000000000 1000000000 རྩ་ གཙུ་, a thousand millions
 10000000000 10000000000 རྩ་ གཙུ་, ten thousand millions
 100000000000 100000000000 རྩ་ གཙུ་, a hundred thousand millions
 1000000000000 1000000000000 རྩ་ གཙུ་, a billion

Remarks

1. The units *གཅིག*, *གཉིས*, *གསུམ*, before the tens or any higher number, drop the prefix *ག*, and are written thus : *ཅིག*, *གཉིས*, *གསུམ* ; as in *ཅིག་བཅི*, (100) *གཉིས་བཅི*, (200) *གསུམ་བཅི* (300) , *ཅིག་ཉིད*, (1,000) *གཉིས་ཉིད*, (2,000) *གསུམ་ཉིད*, (3,000,) &c. &c. From *གཉིས་རྒྱུ*, (twenty) is formed, and now generally used, *གི་ལྔ*

2. *བརྒྱ* and *རྒྱ* are equivalent in signification, *བརྒྱ* being used after a vowel, and *རྒྱ*, after a consonant as in *བཞི་བརྒྱ*, *ལྔ་བརྒྱ*, and *དྲུག་བརྒྱ*, and *སྟུག་རྒྱ*, *རྒྱ་གཅི*, *བཅའ་རྒྱ*, and *བཅའ་རྒྱ་*.

3. After the tens are frequently found some of these words , *ཐམ་པ*, *ཐམ་མེ*, *ཚོ*, denoting a collective or integral. *ཐམ་པ* is used, commonly, after the tens up to one hundred , *ཐམ་པ* after *བཅི*, *ཉིད*, &c as well as after any smaller number , as in *བཅའ་ཐམ་པ*, a week or seven night *ཚོ*, after any great number in general , as *ཐམ་ཚོ*, a myriad, *ཐམ་ཚོ*, a hundred thousand , but sometimes it is used with the smaller numbers also.

4. *བཅོ་ལྔ* and *བཅོ་བཅི* are now commonly used, instead of the ancient terms *བརྒྱ་ལྔ* or *བཅོ་ལྔ*, (fifteen,) and *བརྒྱ་བཅི* or *བཅོ་བཅི*, (eighteen)

5. The units follow the rest of the decades (twenty, thirty, forty, &c) in the same order as above given from 11 to 19 , but, for expressing the decades themselves, there are two modes, as has been shown in the preceding table.

6. When the cardinals are reduplicated, they may be rendered in English thus *གཅིག་གཅིག*, single, only one , *གསུམ་གསུམ*, three by three (as in multiplication), three at once, three to each, &c . *དྲུག་དྲུག*, six by six, six at once, six to each, &c.

§ 108 From the above cardinals, numeral adjectives are formed by adding to them the termination *པེ* (sometimes *པ* or *མ*) , as *གཅིག་པེ*, *གཉིས་པེ*, *གསུམ་པེ*, &c. consisting of one, two, three, &c , *གསུམ་རྒྱུ་པེ*, consisting of or containing thirty, (Slocas, &c.), *ལྔ་པེ* *པེ*, containing four chapters

§ 109 From the same cardinals, adverbs are formed by putting before them the particle *ལན*, (turn, time) as, *ལན་གཅིག*, once , *ལན་གཉིས*, twice , *ལན་གསུམ*, three , *ལན་བཞི*, four times , *ལན་བརྒྱ*, ten times , *ལན་བཅི*, a hundred times

§ 110 The ordinals are formed from the cardinals, by adding to them the article *པ* in general (and sometimes *མ* for the female). The first word is however an exception, since instead of *གཅིག་པ*, the first, *དང་པོ* is used but elsewhere the rule is regular ;

as བརྒྱ་ཅེ་མཉམ་པ་, the eleventh; གེ་མ་ཅེ་མཉམ་པ་, the twenty-first, &c.; བཞི་ལ་པ་, second, བཟུ་ལ་པ་, third, &c. all which are formed in conformity therewith.

§ 111. From the ordinals, adverbs are formed by affixing the letter མ, thus: དང་པོ་མ, first, the first time, in the first place; བཞི་པ་མ, secondly, the second time, in the second place; བཟུ་པ་མ, thirdly, in the third place, and so on with all the rest.

Note. 1. Numerals are often expressed on registers, &c. by the letters of the alphabet, in the following manner:

The thirty simple letters of the alphabet, without vowel signs, (consequently pronounced with the inherent *a*) from ཁ to བ, denote the numerals from 1 up to 30. Thence by adding to each letter the *i* (ཨ) vowel sign in this manner, ཁི—ཨི, the numerals from 31—60 are designed. With the *u* (ུ) vowel sign, thus: ཁུ—ུ, the numerals from 61—90 are expressed. With *é* (ེ) thus: ཁེ—ེ, those from 91—120. Lastly, with the *o* (ེ) vowel, thus: ཁོ—ོ, the numerals from 121—150 are expressed

Should it be required to continue the register, &c., the letters or syllables of the whole former scheme, being made long, the numbering may be extended as far as 300, thus:

ཁོ—ོ	denote the numerals	151—180
ཁོ—ོ	ditto	181—210
ཁོ—ོ	ditto	211—240
ཁོ—ོ	ditto	241—270
ཁོ—ོ	ditto	271—300

Note. 2. In Tibetan books (especially in indexes and quotations from other works) there frequently occurs after these numeral letters some one of the syllables ད, དམ, ད་ལ། ད, signifying such and such a volume, or any other thing; and དམ or ད་ལ, denoting in such and such a volume, &c.; as, ཁ་དམ, the volume, (or any other thing) marked with the letter ཁ, or the first volume, &c.: again, ཁ་དམ or ཁ་ད་ལ, in the volume, &c. marked with the letter ཁ, or in the 1st volume, &c.

These syllables are used in the same manner with all the other numerical letters.

PRONOUNS.

§ 112. As there is no irregularity in the declension of the pronouns from the nominative singular, the other cases being formed according to the scheme of general declension exhibited above, (§. 86) it will be unnecessary here to decline every pronoun; the several varieties of them therefore need only be enumerated, with their signification in the nominative singular; and the declension will be confined to a few examples.

§ 113. THE PERSONAL PRONOUNS.

First Person.

ང,
 བདག,
 རྩོམ་ *masc.*
 རྩོམ་ *fem.*
 ཅེད, *hon.*

I.

ང,
 ང་ང,
 ང་བདག,
 ང་གི,
 ང་ཁྱེད,
 མ་གྱི,
 བདག་ང,
 བདག་གི,
 བདག་ཁྱེད,
 ཅེད་ང, *hon.*
 ཅེད་ཁྱེད, *hon.*
 ཅེད་ཁྱེད, *hon.*
 བདག་གི,
 ཅེད་མི, *hon.*

I, myself.

I.

Second Person.

ཁྱེད,
 ཁྱེད, *hon.*

} thou, (you)

ཁྱེད་ང,
 ཁྱེད་ཁྱེད,
 ཁྱེད་ཁྱེད,

} thyself, or thou, you.

ཁྱེད་ང, *hon.*
 ཁྱེད་ཁྱེད, *hon.*
 ཁྱེད་ཁྱེད, *hon.*

} thyself, thou, or yourself,
 you.

Third Person.

ཁྱེད་ *com.*ཁྱེད་མ, *m.*ཁྱེད་མ, *f.*ཁྱེད་མ, *com. hon.*ཁྱེད་མ, *m. hon.*ཁྱེད་མ, *f. hon.*

} he, she.

ཁྱེད་ང,

ཁྱེད་ཁྱེད,

ཁྱེད་ང, *hon.*ཁྱེད་ཁྱེད, *hon.*ཁྱེད, *hon.*} he himself.
 she herself.

Note. Those that are marked *hon.* are used respectfully. The pronouns ཅེད, &c. I; and the second person, ཁྱེད, &c. are used both in the singular and in the plural sense, denoting a degree of civility or politeness, both in the speaker, and in the person or persons addressed.

§ 114. In the strictest sense, the personal pronouns are only these : ང་ཁྱཱ་, I; ཁྱོད་, *khyod*, thou ; ཁོ་, *kho*, he, she. But since the others also frequently occur, both in books and common conversation, when speaking with more or less degree of emphasis, and respect, they have been enumerated at length. The Tibetans make frequent use of the compound pronouns, in place of the simple ones.

§ 115. Since the personal pronouns enumerated above frequently occur in the instrumentive case, denoting, before a transitive verb, the agent ; which would be rendered among Europeans by the nominative, the instrumentive case of all these pronouns is here inserted at length.

First Person.

ངས་ or ང་ཡིས་,	by me, I.
ཡང་ག་གིས་,	ditto
ཁོ་ཤོས་ or ཁོ་ཤོ་ཡིས་, <i>m.</i>	ditto.
ཁོ་མོས་ or ཁོ་མོ་ཡིས་, <i>f.</i>	ditto.
ངེད་ཀྱིས་,	ditto.
ང་ཅག་གིས་,	ditto.
ང་འདྲ་ག་གིས་,	ditto.
ང་གི་ཉེ་གིས་,	ditto.
ང་ཁོ་ནས་,	ditto.
ང་གི་, emphatical and invariable before a transitive verb.	

ཡང་ག་འདྲ་གིས་,	by myself, I.
ཡང་ག་གི་ཉེ་གིས་,	ditto.
ཡང་ག་ཁོ་ནས་,	ditto.
ངེད་འདྲ་གིས་,	ditto.
ངེད་གི་ཉེ་གིས་,	ditto.
ངེད་ཁོ་ནས་,	ditto

Second Person.

ཁྱོད་ཀྱིས་,	by thee, thou ; you.
ཁྱོད་ཀྱིས་,	ditto.
ཁྱོད་འདྲ་གིས་,	by thyself ; thou, you.
ཁྱོད་གི་ཉེ་གིས་,	ditto.
ཁྱོད་ཁོ་ནས་,	ditto.
ཁྱོད་འདྲ་གིས་,	by yourself, you, (one.)
ཁྱོད་གི་ཉེ་གིས་,	ditto.
ཁྱོད་ཁོ་ནས་,	ditto.

Third Person.

ཁོས་ or ཁོ་ཡིས་, <i>com.</i>	by him, her, or he, she.
ཁོ་པས་, <i>m.</i>	ditto.
ཁོ་མས་, <i>f.</i>	ditto.
ཁོ་ང་གིས་, <i>com.</i>	by him, her, he or she.
ཁོ་ང་པས་, <i>m.</i>	ditto.
ཁོ་ང་མས་, <i>f.</i>	ditto.
ཁོ་འདྲ་གིས་,	by himself.
ཁོ་གི་ཉེ་གིས་,	ditto.
ཁོ་ང་འདྲ་གིས་,	ditto.
ཁོ་ང་གི་ཉེ་གིས་,	ditto.
གི་ཉེ་གིས་,	ditto.

§ 116. The nominative plural of the personal pronouns may be formed by adding either of the three following particles or plural sigus: ཚག, དག, རིམས; written also thus, ཚག་རིམས, དག་རིམས; as, ང་ཚག, or ང་ཚག་རིམས, བདག་ཚག or བདག་ཚག་རིམས, We; ཁྱོད་ཚག or ཁྱོད་ཚག་རིམས and ཁྱོད་དག or ཁྱོད་དག་རིམས, Ye or you; ཁྱོད་ཚག or ཁྱོད་ཚག་རིམས, ཁྱོད་ཚག or ཁྱོད་ཚག་རིམས, They.

§ 117. The first person plural is sometimes expressed by འུ་ཤོལ or འུ་ཤོལ་འུ་ཚག, འུ་ཤོལ་ཚག or འུ་ཤོལ་ཚག, with or without the expletive རིམས after them

The instrumentive case, or that of the agent, of the personal pronouns in the plural number, is formed by adding གིས, after ཚག and དག; by གྱིས, after རིམས; and གྱིས after འུ་ཤོལ, as ;

ང་ཚག་གིས,	by us, we, (I)
ཁྱོད་དག་གིས,	by you, ye, (thou.)
ཁྱོད་རིམས་གྱིས,	by them, they.
འུ་ཤོལ་གྱིས,	by us (me,) we or I.

§ 118. DECLENSION OF PERSONAL PRONOUNS.

First Person.

Singular.

Plural.

<i>Nom. & Acc.</i> ང,	I, me	ང་ཚག or ང་ཚག་རིམས,	we, us.
<i>Inst.</i> ངས or ང་གིས.	by me.	ང་ཚག་གིས, ང་ཚག་རིམས་གྱིས,	by us.
<i>Gen. or Pos.</i> ངའི or ང་གི	of me.	ང་ཚག་གི, ང་ཚག་རིམས་ཀྱི,	of us.
<i>Dat</i> ང་ལ, (ངའ.)	to me.	ང་ཚག་ལ, ང་ཚག་རིམས་ལ,	to me.
<i>Abl.</i> ང་ནས or ང་ལས.	from me	ང་ཚག་ནས, ང་ཚག་རིམས་ནས,	from us.

Also, Singular.

Plural

<i>Nom. & Acc.</i> ང,	I, (we)	ངེད་ཚག, ངེད་རིམས or ངེད་ཚག་རིམས,	we, us.
<i>Inst.</i> ངེད་ཀྱིས,	by me.	ངེད་ཚག་གིས, ངེད་རིམས་ཀྱིས, &c	by us.
<i>Gen. or Pos.</i> ངེད་ཀྱི,	of me.	ངེད་ཚག་གི, ངེད་རིམས་ཀྱི, &c.	of us.
<i>Dat.</i> ངེད་ལ,	to me.	ངེད་ཚག་ལ, ངེད་རིམས་ལ, &c	to us.
<i>Abl</i> ངེད་ནས,	from me.	ངེད་ཚག་ནས, ངེད་རིམས་ནས.	front us.

Also, *Singular.*

<i>Nom. & Acc.</i>	བདག, I, myself, I, me.
<i>Inst.</i>	བདག་གིས, by me.
<i>Gen. or Poss.</i>	བདག་གི, of me.
<i>Dat.</i>	བདག་ལ, to me.
<i>Abl.</i>	བདག་ནས, from me.

Plural.

བདག་ཅག or བདག་ཅག་རྣམས,	we, us.
བདག་ཅག་གིས, བདག་ཅག་རྣམས་ཀྱིས,	by us.
བདག་ཅག་གི, བདག་ཅག་རྣམས་ཀྱི,	of us.
བདག་ཅག་ལ, བདག་ཅག་རྣམས་ལ,	to us.
བདག་ཅག་ནས, བདག་ཅག་རྣམས་ནས,	from us.

§ 119. *Second Person.**Singular.*

<i>Nom. & Acc.</i>	ཁྱོད (also ཁྱེད) thou, thee.
<i>Inst.</i>	ཁྱོད་ཀྱིས, by thee.
<i>Gen. or Poss.</i>	ཁྱོད་ཀྱི, of thee.
<i>Dat.</i>	ཁྱོད་ལ, to thee.
<i>Abl.</i>	ཁྱོད་ནས, from thee.

Plural.

ཁྱོད་ཅག or ཁྱོད་རྣམས,	you, ye.
ཁྱོད་ཅག་གིས, ཁྱོད་རྣམས་ཀྱིས,	by you.
ཁྱོད་ཅག་གི, ཁྱོད་རྣམས་ཀྱི,	of you.
ཁྱོད་ཅག་ལ, ཁྱོད་རྣམས་ལ,	to you.
ཁྱོད་ཅག་ནས, ཁྱོད་རྣམས་ནས,	from you.

§ 120. *Third Person.**Singular.*

<i>Nom. & Acc.</i>	ཁོ, he, she, him, her.
<i>Inst.</i>	ཁོས or ཁོ་གིས, by him or her.
<i>Gen. or Poss.</i>	ཁོའི or ཁོ་གི, of him or her.
<i>Dat.</i>	ཁོ་ལ, to him or her.
<i>Abl.</i>	ཁོ་ནས, from him or her.

Plural.

ཁོ་ཅག or ཁོ་ཅག་རྣམས, they, them.
ཁོ་ཅག་གིས, &c. by them.
ཁོ་ཅག་གི, &c. of them.
ཁོ་ཅག་ལ, &c. to them.
ཁོ་ཅག་ནས, &c. from them.

Also, *Singular.*

<i>Nom. & Acc.</i>	ཁོང, he, she, him, her (respectfully).
<i>Inst.</i>	ཁོང་གིས, by him or her.
<i>Gen. or Poss.</i>	ཁོང་གི, of him or her.
<i>Dat.</i>	ཁོང་ལ, to him or her.
<i>Abl.</i>	ཁོང་ནས, from him or her.

Plural.

ཁོང་རྣམས or ཁོང་ཅག, &c. they, them.
ཁོང་རྣམས་ཀྱིས, &c. by them.
ཁོང་རྣམས་ཀྱི, &c. of them.
ཁོང་རྣམས་ལ, &c. to them.
ཁོང་རྣམས་ནས, &c. from them.

§ 121. POSSESSIVE PRONOUNS.

The genitives of the personals are likewise possessive pronouns. They are always put before the substantive, and remain unchanged in all the cases of both numbers.

Possessives formed from the First Person.

<i>Singular.</i>		<i>Plural.</i>
ངའི or ང་ལྟི, my, mine.		ང་ཚག་གི, our, ours.
ཡང་ག་གི, ditto	,	ཡང་ག་ཚག་གི་མཉམ་པ་གྱི, ditto.
ཁོ་ཡོདྱི, ditto.		ཁོ་ཡོད་ཚག་གི་མཉམ་པ་གྱི, ditto.
ངང་གྱི, ditto.		ངེད་ཚག་གི, ditto.
ང་འང་གི, ditto		ང་འང་དག་གི, ditto.

Second Person.

<i>Singular</i>		<i>Plural</i>
ཁོད་གྱི, they, thine.		ཁོད་ཚག་གི, your, yours.
ཁྱེད་གྱི, do., (your)		ཁྱེད་མཉམ་པ་གྱི, ditto.
ཁོད་འང་གི, ditto.		ཁོད་འང་དག་གི, ditto.
ཁྱེད་ཉིད་གྱི, thine, your own.		

Third Person

<i>Singular.</i>		<i>Plural.</i>
ཁོའི or ཁོ་ལྟི, his, her.		ཁོ་ཚག་གི, their, theirs.
ཁོང་གི, ditto.		ཁོང་མཉམ་པ་གྱི, ditto
ཁོ་འང་གི, his own, her own.		ཁོ་འང་དག་གི, ditto.
ཁོང་ཉིད་གྱི, ditto.		ཁོང་ཉིད་དག་གི, ditto

§ 122. DEMONSTRATIVES.

The proximate demonstrative pronouns are: འདི, this (which is also expressed emphatically, thus འདི་མི, འདི་ལོ་, འདི་གིད, འདི་ཁོ་ན, འདི་ཁོ་ན་གིད, this very person or thing ; འདི་ས, འདི་སོ, འདི་ག, one, of this place, country, party, sect, profession, &c.) ཇི་ལྟི, མ་གི, thus here , འདྲ་ཁྱི, འདྲ་གི, thus here, also sometimes occur.

The remote are . དེ, that (emphatically དེ་གི, དེ་ལོ་, དེ་གིད, དེ་ཁོ་ན, དེ་ཁོ་ན་གིད, that very person or thing , དེ་ས, དེ་སོ, དེ་ག, one of that place or country, party, sect, profession), ཡང་གི, ཡང་གི, that there, འོ་གི, འོ་གི, that there, also sometimes occurs.

*Declension of ດີ.**Singular.*

<i>Nom. & Acc.</i>	ດີ,	this.
<i>Inst.</i>	ດີ້ນ or ດີ້ພີນ,	by this
<i>Gen.</i>	ດີ້ຣີ or ດີ້ພີ,	of this
<i>Dat.</i>	ດີ້ໄຊ,	to this.
<i>Abl.</i>	ດີ້້າຍ,	from this.

Plural.

ດີ້້ໂຊ, ດີ້້້າຍນ,	these.
ດີ້້ໂຊ່າຍີນ, ດີ້້້າຍນ້ຳນ,	by these.
ດີ້້ໂຊ່າຍີ, ດີ້້້າຍນ້ຳນ,	of these.
ດີ້້ໂຊ່າຍໄຊ, ດີ້້້າຍນ້ຳໄຊ,	to these.
ດີ້້ໂຊ່າຍ້າຍ, ດີ້້້າຍນ້ຳ້າຍ,	from these.

Also, Singular.

<i>Nom. & Acc.</i>	ເ, that.
<i>Inst.</i>	ເ້ນ or ເ້ພີນ, by that.
<i>Gen. & Pos.</i>	ເ້ຣີ or ເ້ພີ,
<i>Dat.</i>	ເ້ໄຊ, to that.
<i>Abl.</i>	ເ້້າຍ, from that.

Plural.

ເ້ໂຊ or ເ້້າຍນ,	those.
ເ້ໂຊ່າຍີນ, ເ້້າຍນ້ຳນ,	by those.
ເ້ໂຊ່າຍີ, ເ້້າຍນ້ຳນ,	of those.
ເ້ໂຊ່າຍໄຊ, ເ້້າຍນ້ຳໄຊ,	to those.
ເ້ໂຊ່າຍ້າຍ, ເ້້າຍນ້ຳ້າຍ,	from those.

§ 123 INTERROGATIVE PRONOUNS.

The Interrogatives are : ນູ, who ? ມາ, which ? ເພາ, whether ? ຂີ, what ? They are declined thus :

Singular.

<i>Nom. & Acc.</i>	ນູ,	who ?
<i>Inst.</i>	ນູນ or ນູ້ພີນ,	by whom ?
<i>Gen & Pos</i>	ນູຣີ or ນູ້ພີ,	whose ? of whom ?
<i>Dat.</i>	ນູ້ໄຊ,	to whom ?
<i>Abl.</i>	ນູ້້າຍ,	of, from whom ?

Plural.

ນູ້ໂຊ or ນູ້້າຍນ,	who.
ນູ້ໂຊ່າຍີນ, ນູ້້າຍນ້ຳນ,	by whom.
ນູ້ໂຊ່າຍີ, ນູ້້າຍນ້ຳນ,	of whom.
ນູ້ໂຊ່າຍໄຊ, ນູ້້າຍນ້ຳໄຊ,	to whom.
ນູ້ໂຊ່າຍ້າຍ, ນູ້້າຍນ້ຳ້າຍ,	from whom.

Singular.

<i>Nom. & Acc.</i>	ມາ, which, whether ?
<i>Inst.</i>	ມາ່ຍີນ, by which ? by whom ?
<i>Gen</i>	ມາ່ຍີ, whose ?
<i>Dat.</i>	ມາ່ໄຊ, to which ? to whom ?
<i>Abl.</i>	ມາ່້າຍ, from which ?

Plural.

ມາ່ໂຊ or ມາ່້າຍນ,	
ມາ່ໂຊ່າຍີນ, ມາ່້າຍນ້ຳນ,	
ມາ່ໂຊ່າຍີ, ມາ່້າຍນ້ຳນ,	
ມາ່ໂຊ່າຍໄຊ, ມາ່້າຍນ້ຳໄຊ,	
ມາ່ໂຊ່າຍ້າຍ, ມາ່້າຍນ້ຳ້າຍ,	

*Singular.**Plural.*

<i>Nom. & Acc.</i>	ဒိ, what ?	ဒိသ,
<i>Inst.</i>	ဒိလ or ဒိယိလ, by what ?	ဒိသဘိလ,
<i>Gen. & Pos.</i>	ဒိဝိ or ဒိယိ, of what, &c.	ဒိသဘိ,
<i>Dat.</i>	ဒိလ,	ဒိသဘိလ,
<i>Abl.</i>	ဒိလ,	ဒိသဘိလ.

Note. The above interrogatives frequently assume the particle ခိ, after them. thus ဟိခိ, who ? (quisnam ?) ဘသိခိ, which ? ဒိခိ, what ? (quidnam ?) And then the postpositive particles must be added accordingly.

§ 124. RELATIVES.

The above interrogatives : ဟ, who ? ဘသ, which ? are used in a relative sense likewise. Instead of ဟ, sometimes ဘသဟ, (he that, that which) is used. Other relatives are ဘသဘိ, whichever, whatever ; ခိ or ဘသခိ, that which, what. They may be declined accordingly to the former examples.

§ 125. RECIPROALS.

The reciprocals are, ဟ, ဘသ, ခိ, ဟခိ, ဘသခိ, signifying : self, one's self.

EXAMPLES.

*Singular.**Plural.*

<i>Nom & Acc.</i>	ဟ, self, one's self.	ဟသ or ဟဘိလ, our, your or themselves.
<i>Inst.</i>	ဟဘိလ. by one's self.	ဟသဘိလ, by selves
<i>Gen. & Pos.</i>	ဟဘိ. of one's self.	ဟသဘိ, to selves.
<i>Dat.</i>	ဟလ. for one's self.	ဟသဘိလ, for selves.
<i>Abl.</i>	ဟလ of, from one's self.	ဟသဘိလ, of, from selves.

*Also, Singular.**Plural.*

<i>Nom. & Acc</i>	ဟိ, self	ဟိဘိလ or ဟိသဘိ, selves.
	&c. &c.	&c. &c.

§ 126. PRONOMINAL ADJECTIVES.

ཐམས་ཅད་, every, all, the whole.

གཞན, other.

ཁུན, all.

གཞན་གྱིས་, another.

འགའ, some.

ཁུ་གྱིས་, any one.

འགའ་གྱིས་, some one, some body.

རི་གྱིས་, any thing.

འགའ་ཡང་, (with any negatives,) no one,
none.

འཇམ་གྱིས་, only, mere.

སྟུ་ཡང་, every one, each.

ཁ་རིག་,

སྟུ་ཡང་ཅངས་ལ་, whoever, whosoever.

ལ་ལ་,

གང་ཡང་, either, each, every one.

ལ་འགྲེལ་,

གང་ཡང་ཅངས་ལ་ལ་, whichever, whichever.

ཡང་,

རི་ཡང་, every thing

འདྲ་,

རི་ཡང་ཅངས་ལ་, whatever.

} one's self.

Note. སྟུ་ཡང་, གང་ཡང་ and རི་ཡང་, when followed by any of the negative or prohibitive particles མ་, མི་, མེད་, མིན་, may be expressed by, none or no one, neither, nothing.

VERBS

§ 127. Among the verbs there are no terminations in any tense whatever, expressive of persons. It is the preceding noun, pronoun, or the context that must show them. There are many impersonal or indefinite locutions or expressions formed by the participles: present, past, and future. Those of the participle future in ག or གམ་ག and བཤམ་ག, may be often expressed in English by 'you must,' or 'you must not;' 'we must,' or 'we must not.'

§ 128. The participle present, as a verbal noun, might be taken for the theme of a verb, for fixing the signification of it in a Dictionary, as the Tibetans sometimes do. But, as it is more common, and more consonant with our ideas to take the infinitive, I have most frequently done so. The participle present terminates always in one of the articles ག or བ. It is a participial noun, and may be taken both adjectively and substantively; as རྒྱུ་ལ་, doing or a doing; འཇོ་ལ་, walking (going), or walking (a going); ཁྱེ་ལ་, speaking, a speaking, speech.

When it denotes the agent, the article may be expressed in several modes; as for a male: རྒྱུ་ལ་ for རྒྱུ་ལ་ལ་, a doer; རྒྱུ་ལོ་ for རྒྱུ་ལ་ལོ་, the doer or maker; for a female:

ཐེང་མ for ཐེང་མ་མ, a female agent ; ཐེང་མོ for ཐེང་མ་མོ, the (female) doer or maker. Such participial nouns are frequently expressed also by adding to the root either ཐེང or མཚན, or sometimes both, thus: ཐེང་མཚན, (with or without the articles ཡ, for the male and མ for the female,) as: འཛོལ་ཐེང་མ m. ར་མ, f. འཛོལ་མཚན་མ m. ར་མ, f. འཛོལ་ཐེང་མཚན, a walker.

§ 129. The infinitive is formed by affixing a འ, to the ཡ or ར terminations of the participial noun ; as, ཐེང་ཡའ, to do, make ; འཛོལ་ཡ, to go, walk. By the infinitive is expressed the supine and the gerund also ; but, instead of ཡའ and རའ, the latter may assume any of the postpositive particles ཅ, ཏ, ར, or འ, ཡ ; as, ཐེང་ཅ, for doing, to do ; འཛོལ་ཅ, for going, to go ; རྟོག་ཅ, for reading, to read ; གཟིགས་ཡ, for looking on, to look on ; ར་ཅ or རའ, for eating, to eat.

§ 130 The indicative present is expressed in the several modes following ;

1. By the simple root of the verb, dropping the infinitive sign (ཡའ or རའ) ; as ཐེང, he does ; འཛོ, he goes.

2. By the reduplication of the final letter of the root, with the addition of the o vowel over it ; as, ཐེང་ེ, he does, འཛོེ, he walks ; also འཛམ་མེ, he is or sits, གཞུང་མེ, he commands, ཡོང་མེ, there is, ཡིན་མེ, it is, འཐུབ་མེ, he performs, རྟོམ་མེ, he thinks, ཐུག, he speaks, འཁྱུང་མེ, he will be, གསོན་མེ, he begs, རེས་མེ, he knows.

3. By adding to the infinitive, ཐེང or ཐེང་ེ, and dropping the infinitive sign before them ; as, འཛོ་ཡའ་ཐེང or འཛོེཐེང, he does walk ; ར་ཡའ་ཐེང or རེཐེང, he does eat.

4. By adding, after the root of the verb, བཞིན་ཡ ; or either of the auxiliaries, འཛག, རྟུང, preceded by any of the particles, ཐིན་, མིན་, ཐིན་, འིན་ or ཡིན་ (agreeably to the final letter of the root ;) as, ཐེང་མ་བཞིན་ཡ or ཐེང་ཐིན་འཛག, ཐེང་ཐིན་རྟུང, is doing ; འཛོ་མ་བཞིན་ཡ or འཛོེཐིན་འཛག, འཛོེཐིན (or འཛོ་ཡིན) རྟུང is going or walking.

§ 131. The root of the perfect participle, preterite or past tense, and of the participle passive, is the same. It is formed regularly in some verbs, by affixing ས to the root of the indicative present ; as, from གཞུང་, he commands ; གཞུངས, commanded. Some drop the འ prefix only ; others drop the འ prefix, and assume a ས affix ; as, from འཁྱུང, he becomes, ཁྱུང, is become, grown ; from འབྲི, he writes, བྲིས, wrote, written. In other cases the past tense is formed irregularly. It assumes frequently one of the particles, བྲིན་, ཁྱུང, ཡིན་, རྟུང, སོང་

§ 132. The imperfect and pluperfect are formed by adding to the root of the present and perfect tense the auxiliary verb, འཛག་ཡ, was ; as, from འོང་ཡའ, to come :

འོང་འཇག་པ, was coming ; འོངས་འཇག་པ, had come. But, as an historical imperfect, and pluperfect, they are commonly expressed thus: the imperfect by the participle perfect in པ; as, ཐུས་པ, he said ; and the pluperfect, by adding to the former ཡིན་པ; as, ཐུས་པ་ཡིན་པའི ཐུས་ཡིན་པ, he had said.

§ 133. The indicative future is formed regularly, in many verbs, from the infinitive, by adding འགྱུར ; as, ཐེད་པར་འགྱུར, will or shall do: (sometimes the infinitive sign is dropped; as, ཐེད་འགྱུར.) The participle futures in ར, པར་ཐུབ or པར་ཐུག, are formed, in many verbs, especially neuters, from the root of the indicative present; as འགྲོ་ཐུག, འགྲོ་པར་ཐུག, about to go, to be gone. In other cases, they are formed from the roots of the irregular future tenses.

§ 134. The imperative, in some cases, is the same with the root of the present or preterite indicative; ns, in འཇག, do sit ; འོང, go away. In some instances the inherent འ or expressed ང of the above mentioned tenses or their roots, are changed into འ; ns, from ཐ, to eat, (or he eats,) ཐོ, do eat ; from འཇག, he cures ; འོག, do cure from འཇག, he thinks ; འོམག, do think, consider ; sometimes འ, also is affixed ; as, from ཐ, he says, speaks ; ཐོས་ཐོག, say, do speak.

§ 135. The subjunctive present (or hortative or precative mood,) is formed regularly from the imperative, by adding any of the particles, ཚིག, ཞིག, ཞིག ; as in ཐོག་ཚིག, let him read, he may read ; འོང་ཞིག, let him go, he may go ; འོམག་ཞིག, let him consider, he may consider ; or from the infinitive, by adding ཐུར་ཚིག, འོག or ཐོག་ཚིག, signifying let, may ; as, ཐོས་པར་ཐུར་ཚིག, (also ཐོས་ཐུར་ཚིག,) may (he) know or be acquainted with it ; འོང་པར་འོག or ཐོག་ཚིག, may it come or happen.

§ 136. The conditional forms of the conjunctive mood are formed by adding ན (na) to the roots of the indicative present and preterite : as, ཐེད་ན, if you would do, and ཐུས་ན, if you may have done. The conjunctive future may be expressed by the past tense, with the future sign འགྱུར, as, ཐུས་པར་འགྱུར, shall have done ; ཐུག་པར་འགྱུར, shall have read over or perused.

§ 137. When the roots of the indicative present, preterite, and future tenses, and that of the imperative, are known, the rest may be formed regularly by certain adventitious particles or auxiliary verbs.

How the roots alluded to are expressed in many verbs, will be shown, by numerous examples, below.

§ 138. Although there be some verbs in this tongue that commence with a single consonant, and of which the roots never change, the several tenses being distinguished by some additive terminations; yet the greatest part of the verbs, besides such terminations, assume one of the five prefixes (འ་ད་བ་ས་པ་) for the formation of the present, preterite, and future tenses; causing hence many irregularities: these are exhibited in the following scheme, under 10 heads according to the 10 radical letters, ར་ག་ཅ་ཏ་ཐ་ད་མ་ཚ་པ་ཕ་འ་, preceded by ག, in the indicative present.

§ 139. No. 1.

<i>Indicat. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
གཞུག	བཞུག་མྱོན	བཞུག	ཞུག,	<i>v. a.</i> to spin, &c.
གཞུར	བཞུར་མྱོན	བཞུར	ཞུར,	<i>v. a.</i> to carry, to respect, &c.
གཞིག,	བཞིགས,	བཞིག	ཞིག	<i>v. a.</i> to bind, tie.
གཞིད	བཞིས	བཞི	ཞིད,	<i>v. a.</i> to conduct, lead.
གཞུད	བཞུས	བཞུ	ཞུད,	<i>v. a.</i> to wash.

In verbs like those here, enumerated, the imperative is formed from the indicative present, by dropping the ག prefix, and turning the inherent ག into the expressive o vowel. The future, likewise, is formed from the indicative present, by changing the ག into the བ prefix, and the aspirate ར, into the sharp མ. The preterite is formed from the future by adding མ; or མྱོན, (the sign of the preterite tense.)

§ 140. No. 2.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
གཞུགས	བཞུག	དཞུག	ཞུག,	<i>v. a.</i> to draw down, call, summon.
གཞུམ	བཞུམ	དཞུམ	ཞུམ,	<i>v. a.</i> to destroy, kill, murder, slay.
གཞུགས	བཞག	དཞག	ཞུག,	<i>v. a.</i> to hinder, prohibit.
གཞིངས	བཞང	དཞང	ཞིང,	<i>v. a.</i> to fill, replenish.
གཞིབས	བཞབ	དཞབ	ཞིབ,	<i>v. a.</i> to cover, overspread.
གཞིལ	བཞལ	དཞལ	ཞིལ,	<i>v. a.</i> to load.
གཞིས	བཞས	དཞས	ཞིས,	<i>v. a.</i> to split, cleave.
གཞིད	བཞད	དཞད	ཞིད,	<i>v. a.</i> to build, construct.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠସେ	ସଠସ	ଠସୁ	ଠସ,	<i>v. a.</i> to scatter, sprinkle.
ଠସେ	ସଠେ	ଠସୁ	ଠସ,	<i>v. a.</i> to unfold, explain.

In such verbs as the preceding, the future is formed from the indicative present by turning the *ଠ* prefix into that of *ଠ*, and the expressed *ଠ* vowel into the inherent *a*, and by dropping the second affix *ସ*. From the future, the preterite is formed by turning the *ଠ* into *ସ*, and the hard *ଠ* into the sharp *ଠ*. The imperative is formed from the indicative present, by dropping the *ଠ*, and the second affix *ସ*; and by turning the hard *ଠ* into the aspirate *ଠ*, and the *ଠ* vowel into *o*.

In the following eight numbers, the analysis of the several tenses will be left to the learner's sagacity.

§ 141. No. 3.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠସୁ	ସଠସ	ସଠସ	ଠସ or ଠସ,	<i>v. a.</i> to travel through or over; to go or pass up and down.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to keep, hold, wear.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to explain, tell.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to conceal, hide.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to prepare, make ready.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to bind, tie, fasten.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to mount, ascend.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to fetch up water, to irrigate, water.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to promise, assure.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to split, cleave; to confess, &c.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to prepare, make ready.

§ 142. No. 4.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to weigh, ponder, &c.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to destroy, &c.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to suck, draw out, &c.

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>imperat.</i>	<i>signification.</i>
ଢ଼ିଅ	ସଢ଼ିଅ	କରିଅ	ଢ଼ିଅ	<i>v. a.</i> to depose, divest.
ଢ଼ୁ	ସଢ଼ୁ	କଢ଼ୁ	ଢ଼ୁ	<i>v. a.</i> to digest, concoct.
ଢ଼ା	ସଢ଼ା	କଢ଼ା	ଢ଼ା	<i>v. a.</i> to put, make, cause.
ଢ଼ୁକ	ସଢ଼ୁକ	କଢ଼ୁକ	ଢ଼ୁକ	<i>v. a.</i> to subdue, make tame.
ଢ଼ି	ସଢ଼ି	କଢ଼ି	ଢ଼ି	<i>v. a.</i> to express, milk.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to put, place, lay down.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to subdue, conquer, overcome, &c.

§ 143. No. 5.

ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to grind ; weave.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to let fall in drops.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to drink, to drink up.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to cut to small pieces.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to scatter, diffuse.

§ 144. No. 6.

ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to spread on the ground
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to subdue, break.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to lift up.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to cast, throw, &c.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to tie, bind.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to utter, eject, &c.

§ 145. No. 7.

ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to separate.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to make less, subtract.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to take by force.

§ 146. No. 8.

ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	} <i>v. a.</i> to bore, to pierce,
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to put off.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to vault, overarch.
ଢ଼ିଅ	ସଢ଼ିଅ	କଢ଼ିଅ	ଢ଼ିଅ	<i>v. a.</i> to offer, present, give.

འཕྱེད་པ་	ཕྱེད་	དཔལ་	ཕྱེད་,	v. a. to make descend, to let down.
འཕྱིན་	ཕྱིན་	དུང་	ཕྱིན་,	v. a. to draw or pull out.
འཕྲེད་	ཕྲེད་	དཔེ་	ཕྲེད་,	v. a. to separate, divide, open.

§ 147. No. 9.

འཕྲོག་	ཕུག་	ཕུག་	ཕྲོག་	v. a. to sift, strain.
འཕྲོག་	ཕུག་པ་	ཕུག་པ་	ཕྲོག་ or ཕྲོག་,	v. a. to repay, give an equivalent for.
འཕྲོར་	ཕུར་	ཕུར་	ཕྲོར་,	v. a. to express, squeeze.
འཕྲོལ་	ཕུལ་	ཕུལ་ or ཕུལ་,	ཕྲོལ་,	v. a. to hurt, to do harm to.
འཕྲོད་	ཕུད་	ཕུད་	ཕྲོད་,	v. a. to boil, dress ; dye, tinge.
འཕྲོམ་	ཕུམ་	ཕུམ་	ཕྲོམ་,	v. a. to sew, stitch.
འཕྲོས་	ཕུས་	ཕུས་	ཕྲོས་	v. a. to feed, keep, nourish ; to keep alive.
འཕྲོག་	ཕུག་པ་	ཕུག་པ་	ཕྲོག་,	v. a. to cut, hew, engrave ; to prick, goad.
འཕྲོད་	ཕུད་པ་	ཕུད་པ་	ཕྲོད་,	v. a. to sell.
འཕྲོད་ v. འཕྲོད་,	ཕུད་པ་	ཕུད་པ་	ཕྲོད་,	v. a. to boil, dress ; dye, tinge.
འཕྲོལ་	ཕུལ་པ་	ཕུལ་པ་	ཕྲོལ་,	v. a. to seek, search after.

§ 148. No. 10.

འཕྲུང་	ཕུར་	ཕུར་	ཕྲུང་,	v. a. to take, seize.
འཕྲུག་	ཕུག་	ཕུག་	ཕྲུག་,	v. a. to fit, or set, fix, plant.
འཕྲུད་	ཕུད་	ཕུད་	ཕྲུད་,	v. a. to convert, turn, make enter into.
འཕྲུམ་	ཕུམ་	ཕུམ་	ཕྲུམ་,	v. a. to shut, close.
འཕྲུར་	ཕུར་	ཕུར་	ཕྲུར་,	v. a. to shun, avoid.
འཕྲུལ་	ཕུལ་	ཕུལ་	ཕྲུལ་,	v. n. to creep in.
འཕྲུད་	ཕུད་	ཕུད་	ཕྲུད་,	v. a. to hold, keep, receive.
འཕྲུམ་	ཕུམ་	ཕུམ་	ཕྲུམ་,	v. n. to blush, to be ashamed for.

§ 149. *Observations on the five prefixes (ཁ་ ད་ བ་ མ་ འ་)*

These letters, prefixed to any letter, syllable or word, occur, as has been seen, among other parts of speech as well as the verbs; but it is among the verbs especially that their utility is conspicuous; the formation of the indicative present, preterite, and future tenses depending principally on them.

§ 150. *Use of the prefix ག:*

In some verbs, it is retained in all tenses, as :

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>imperat.</i>	<i>signification.</i>
གཟི	གཟིལ	གཟི་གར་འབྱུང	གཟིལ་གྱིང, to make water.	
གཤོག	གཤོགས	གཤོག་པར་འབྱུང	གཤོགས་གྱིང, to cover.	
གཟུང	གཟུངས	གཟུང་གར་འབྱུང	གཟུང་གྱིང, to command, say.	
གནས	གནས་རྒྱུན	གནས་པར་འབྱུང	གནས་པར་ } ཐུང་ཅིང, } v. n. to dwell, be.	

With some verbs it is used only in the present and future (and sometimes in the imperative too) as :

གཅོད	གཅད	གཅད	ཆོད or གཅོད, v. a. to cut, to cut off.
གཏོད	གཏད v. གཏདས	གཏད	ཐོད, v. a. to give.
གཏོད	གཏད	གཏད	ཐོད, v. a. to commit to, to entrust.
གསོད	གསད	གསད	སོད or གསོད, to kill, slay, murder.
གསོན	གསན	གསན	གསོན, to hear, hearken to.

With many verbs it is used only in the future, as may be seen in the above scheme Nos. 4, 5, 6, 9, 10

§ 151. *Use of the prefix ད:*

In some verbs it is retained in all tenses, as :

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>imperat.</i>	<i>signification.</i>
དཔོག	དཔགས	དཔག	དཔོག, v. a. to measure, weigh, ponder.	
དཔོར	དཔར་རྒྱུན	དཔར	དཔོར, v. a. to dictate, tell what to write.	
དཐོང	དཐངས	དཐང	དཐོང, v. a. to hang, to hang down.	
དཐོད	དཐད་རྒྱུན	དཐད	དཐོད, v. a. to try, prove, judge, examine.	

In some instances, it is found only with the preterite and future tenses, as :

འབྱུག	དབྱུགས	དབྱུག	ཐྱུག, v. a. to trouble, stir up.
འབྱེལ	དབྱེལ་རྒྱུན	དབྱེལ	ཐྱེལ, v. a. to make a noise with a musical instrument to play on

In many verbs, it is used only in the future, as may be seen above, Nos. 2, 7, 8.

§ 152. *Use of the prefix ခ :*

In a few verbs, it is retained in all tenses, as :

ခဝံၵ်	ခဝံၵ်	ခဝံ	ခဝံၵ်-ခိၵ်, <i>v. a.</i> to divide, to give in share.
ခမံၵ်	ခမံၵ်	ခမံ	မံၵ်, <i>v. a.</i> to do, make.
ခမံၵ်	ခမံၵ်	ခမံ	မံၵ်, <i>v. a.</i> to cleanse (rice, &c.) by beating.

In many verbs, the ခ is prefixed only to the preterite tense, as to be seen in many instances above, Nos. 2, 4, 6, 10

In some verbs it is used both in the preterite and future tenses, as to be seen above, Nos. 1, 3, 5.

§ 153. *Use of the prefix မ :*

The မ prefix is retained in all tenses with some verbs, as :

မဆိ	မဆိ	မဆိ	မဆိ-မဆိ, <i>v. n.</i> to go, repair to.
မဆိ	မဆိ	မဆိ	မဆိ-မဆိ, <i>v. a.</i> to see, to look on.

In a few instances it is used only in the preterite and future tenses; as in, မဆိ-မဆိ, *v. a.* to hear fully, to listen to; and in မဆိ-မဆိ, *v. a.* to depress, ravish, to outdo.

§ 154. *Use of the prefix ဝ :*

Of the five prefixes, this is the one most extensively employed with the verbs. It is retained in some verbs in all the three tenses, as :

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>signification.</i>
ဝဆိ	ဝဆိ	ဝဆိ-မဆိ, ဝဆိ,	<i>v. n.</i> to stick to or together.
ဝဆိ	ဝဆိ	ဝဆိ-မဆိ, ဝဆိ,	<i>v. n.</i> to be troubled or stirred up.
ဝဆိ	ဝဆိ	ဝဆိ-မဆိ, ဝဆိ,	<i>v. n.</i> to stop, stay, still.
ဝဆိ	ဝဆိ	ဝဆိ-မဆိ, ဝဆိ,	<i>v. a.</i> to drink
ဝဆိ	ဝဆိ	ဝဆိ-မဆိ, ဝဆိ,	<i>v. n.</i> to pass, go away, die.
ဝဆိ	ဝဆိ	ဝဆိ-မဆိ, ဝဆိ,	<i>v. n.</i> to assemble, gather together.

It is dropped very frequently in the present tense.

It is dropped very frequently in the preterite, as :

ဝဆိ	ဆိ	ဝဆိ-မဆိ, ဝဆိ, <i>v. a.</i> to carry
ဝဆိ	ဆိ	ဝဆိ-မဆိ, ဝဆိ, <i>v. a.</i> to lead, conduct
ဝဆိ	ဆိ	ဝဆိ-မဆိ, ဝဆိ, <i>v. n.</i> to be split or cleft.
ဝဆိ	ဆိ	ဝဆိ-မဆိ, ဝဆိ, <i>v. n.</i> to become, grow, change, turn.
ဝဆိ	ဆိ	ဝဆိ-မဆိ, ဝဆိ, <i>v. n.</i> to be spent entirely.

The *q* prefix, with most verbs, is used only in the indicative present (with a few exceptions in the imperative), as may be seen in the above scheme, Nos. 1, to 10.

§ 155. From several neuter verbs the active forms are thus derived :

	<i>Ind. pres.</i>	<i>pret.</i>	<i>ful</i>	<i>signification.</i>
from	Qḥm	ḥm	Qḥm·p·Qḥm,	<i>v. n.</i> to shrink, contract himself.
	ḥm	mḥm	mḥm,	<i>v. a.</i> to contract
from	Qḥḏ	Qḥḏ·ḥḥ	Qḥḏ·p·Qḥm,	<i>v. n.</i> to settle, sit.
	Qḥḏ	mḥḏ	ḏḥḏ,	<i>v. a.</i> to fix, set, build, frame, &c.
from	Qḥḏ	Qḥḏ·ḥḥ	Qḥḏ·p·Qḥm,	<i>v. n.</i> to turn, go, walk round about.
	ḥḏ	mḥḏ·ḥḥ	mḥḏ,	<i>v. a.</i> to turn round; encircle, surround, circumanubulate.
from	Qḥp	ḥp	Qḥp·p·Qḥm,	<i>v. n.</i> to be split or cleft.
	Qḥp	mḥp	ḏḥp,	<i>v. a.</i> to split, cleave.
from	Qḥq	Qḥq	Qḥq·p·Qḥm,	<i>v. n.</i> to stop, be hindered.
	Qḥq	mḥq	ḏḥq,	<i>v. a.</i> to hinder, prohibit.
from	Qḥm	ḥm*	Qḥm·p·Qḥm,	<i>v. n.</i> to die, perish, be extinguished.
	Qḥm·p·ḥḏ	mḥm	ḏḥm,	<i>v. a.</i> to destroy, kill, extinguish.
from	Qḥw	Qḥw·ḥḥ	Qḥw·p·Qḥm,	<i>v. n.</i> to shake, quake, to agitated.
	ḥw	mḥw·ḥḥ	mḥw,	<i>v. a.</i> to move, agitate, shake.
from	Qḥm	ḥm·ḥḥ	Qḥm·p·Qḥm,	<i>v. n.</i> to become, change, turn.
	ḥm	mḥm·ḥḥ	mḥm,	<i>v. a.</i> to change, turn, translate
from	Qḥ	ḥ	Qḥ·p·Qḥm,	<i>v. n.</i> to go asunder, be diffused
	Qḥḏ	mḥ	mḥ,	<i>v. a.</i> to scatter, disperse, diffuse, distribute.
from	Qḥw	ḥw·ḥḥ	Qḥw·p·Qḥm,	<i>v. n.</i> to be turned upside down
	ḥw	mḥw·ḥḥ	mḥw,	<i>v. a.</i> to turn upside down.
from	Qḥq	Qḥq·ḥḥ	Qḥq·p·Qḥm,	<i>v. n.</i> to congregate, agree, be coherent.
	ḥq	mḥq	mḥq,	<i>v. a.</i> to adjust, make agree, compose.
from	Qḥm	ḥm	Qḥm·p·Qḥm,	<i>v. n.</i> to be offuscated, to grow less.
	ḥm	mḥm	mḥm,	<i>v. a.</i> to offuscate, darken.

* In the neuter verbs, the future is often formed with the preterite also, thus ;
ḥm·p·Qḥm.

<i>Ind. pres.</i>		<i>pret.</i>	<i>fut.</i>	<i>signification.</i>
from	ରସିଷ	ସିଷ	ରସିଷ'ସ'ରସୁଅ, <i>v. n.</i>	to roll down, to shrink.
	ସିଷ	ସସିଷ'ସିଷ	ସସିଷ, <i>v. a.</i>	to roll, wrap up.
from	ରସୁସ	ସୁସ	ରସୁସ'ସ'ରସୁଅ, <i>v. n.</i>	to be ready, be accomplished.
	ସୁସ	ସସୁସ'ସ	ସସୁସ, <i>v. a.</i>	to make ready, accomplish.
from	ରସିନ୍	ରସିନ୍	ରସିନ୍'ସ'ରସୁଅ, <i>v. n.</i>	to arise, stand up.
	ସିନ୍	ସସିନ୍	ସସିନ୍, <i>v. a.</i>	to raise, erect.
from	ରସିଷ	ସିଷ	ରସିଷ'ସ'ରସୁଅ, <i>v. n.</i>	to be loosened, untied.
	ରସିଷ or ରସିଷ	ସସିଷ	ରସିଷ, <i>v. a.</i>	to loosen, untie; explain; de-
	ସିଷ	ସସିଷ'ସିଷ	ସସିଷ, <i>v. a.</i>	liver, save.
from	ରକ୍ଷ	କ୍ଷ	ରକ୍ଷ'ସ'ରସୁଅ, <i>v. n.</i>	to break.
	କ୍ଷ	ସକ୍ଷ	କ୍ଷ'ସ'ରସୁଅ, <i>v. a.</i>	to break.
from	ରକ୍ଷ	କ୍ଷ	ରକ୍ଷ'ସ'ରସୁଅ, <i>v. n.</i>	to be rent, dissolved.
	କ୍ଷ	ସକ୍ଷ	କ୍ଷ, <i>v. a.</i>	to cut off, divide.
from	ରକ୍ଷି	କ୍ଷି	ରକ୍ଷି'ସ'ରସୁଅ, <i>v. n.</i>	to issue, be uttered.
	ରକ୍ଷି	ସକ୍ଷି	କ୍ଷି, <i>v. a.</i>	to utter, reject.
from	ରକ୍ଷ	ରକ୍ଷ	ରକ୍ଷ'ସ'ରସୁଅ, <i>v. n.</i>	to assemble, gather together.
	ରକ୍ଷ	ସକ୍ଷ	ସକ୍ଷ, <i>v. a.</i>	to collect, gather together, amass.
from	ରକ୍ଷ	କ୍ଷ	ରକ୍ଷ'ସ'ରସୁଅ, <i>v. n.</i>	to agree with, be in concord.
	ରକ୍ଷ	ସକ୍ଷ	ସକ୍ଷ, <i>v. a.</i>	to make agree, reconcile.
from	ରକ୍ଷି	କ୍ଷି	ରକ୍ଷି'ସ'ରସୁଅ, <i>v. n.</i>	to increase, be augmented.
	କ୍ଷି	ସକ୍ଷି	କ୍ଷି'ସ'ରସୁଅ, <i>v. a.</i>	to augment, &c.
from	ରକ୍ଷି	କ୍ଷି	ରକ୍ଷି'ସ'ରସୁଅ, <i>v. n.</i>	to shift, change, transmigrate.
	କ୍ଷି	ସକ୍ଷି	କ୍ଷି'ସ'ରସୁଅ, <i>v. a.</i>	to shift, change.
from	ରକ୍ଷ	କ୍ଷ	ରକ୍ଷ'ସ'ରସୁଅ, <i>v. n.</i>	to withdraw from, be separated.
	ରକ୍ଷ	ସକ୍ଷ	କ୍ଷ, <i>v. a.</i>	to separate.
from	ରକ୍ଷି	କ୍ଷି	ରକ୍ଷି'ସ'ରସୁଅ, <i>v. n.</i>	to grow less.
	କ୍ଷି	ସକ୍ଷି	କ୍ଷି, <i>v. a.</i>	to make less, subtract.
from	ରକ୍ଷ	କ୍ଷ	ରକ୍ଷ'ସ'ରସୁଅ, <i>v. n.</i>	to descend, fall, flow.
	ରକ୍ଷ	ସକ୍ଷ	କ୍ଷ, <i>v. a.</i>	to make descend, let down.

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>signification.</i>
from འབྱུང་	ལྷུང	འབྱུང་པར་འབྱུང་	<i>v. n.</i> to come forth, to be produced ; be, become.
འཇོན	ལྷུང	འཇོན་	<i>v. a.</i> to draw, pull out, &c.
from འཇེ	ཇེ	འཇེ་པར་འབྱུང་	<i>v. n.</i> to open, be divided, separated.
འཇེད་	ཇེ	དཇེ	<i>v. a.</i> to open, separate, analyse.
from འཇོག	ཇོགས	འཇོག་པར་འབྱུང་	<i>v. n.</i> to drop, fall in drops.
འཇོག	པཇོགས	པཇོག or ཇོག	<i>v. a.</i> to strain, let fall in drops.
from ཇེ	ཇེས	ཇེ་པར་འབྱུང་	<i>v. n.</i> to be born, or produced.
ཇེད	པཇེད་ཇོན	པཇེད	<i>v. a.</i> to generate, produce.
from ཇཔ	ཇཔ་ཇོན	ཇཔ་པར་འབྱུང་	<i>v. n.</i> to set, sink.
ཕུམ	པུམས	པུམ	<i>v. a.</i> to abolish, destroy.

From the above examples, the intelligent learner may see, by what contraction, addition or transformation, the actives are usually derived from their respective neuters. In many cases, both the neuter and active are sounded alike, although they differ considerably in orthography.

§ 156. For expressing the substantive verb (am, art, is, are; there is, there are) the Tibetans use several terms, according as they speak to inferiors, equals, or superiors, with more or less respect or politeness. Those terms, or substantive verbs, are: ཡིན, རེད, འདས, བཞུགས, མཆིས, འགས, མངའ, གངའ, མད, མོད, འཇོག, གཏས, ལྷུང, བཞིན་པ. The negatives of them are thus expressed: མིན or མ་ཡིན, མེད, མི་འདས, མི་བཞུགས, མ་མཆིས, མ་འགས, མི་མངའ, མི་གངའ་ལོད་མིན, མི་འཇོག, མི་གཏས, མི་ལྷུང, མི་བཞིན་པ. They stand in the indicative present, and are invariable after every person of both numbers. Their signification, in general, may be expressed, in English, by am, art, is, are; it is; there is, there are; by the inflection of *do* and *have*. The term འཇོག especially, is used like the auxiliaries *do* and *have* in English, instead of the repetition of the verb of the preceding sentence, as in ཇེས་སམ, འཇོག་ལོ, do you know? I do.

All the above enumerated verbal roots (or substantive verbs) have no variation. When inflected in the several tenses, they are formed by the same particles, as have been before set forth; and especially by the inflexion of the auxiliary verb འབྱུང་, and, for the past tense, ཇེད

§ 157. These substantive verbs frequently occur, when used emphatically, (but with the same signification,) in the form of having the final letter reduplicated with the *o* vowel over them, thus: ཡིན་ནོ *yin-no*, ཡོད་དོ *yod-do*, འདུག་གོ *hdug-go*, བཞུགས་སོ *bzhugs-so*, མཆིས་སོ *mchhis-so*, ལགས་སོ *lags-so*, མངའ་འོ or མངའོ *mñaho*, གདའོ *gdaho*, མད་དོ *mad-do*, མོད་དོ *mod-do*, འཛིན་པོ *hishal-lo*, གནས་སོ *gnas-so*, སྤང་ངོ *snang-go*, བཞིན་པོ *bzhin-poh*.

By such reduplication the substantive verb may be expressed with every sort of noun; as, དེ, I am; བདག་གོ, I am, it is I; དེ་དག་གོ, those are, or it is they (or those); ཞིང་དོ, thou art; གཤམ་མོ, there are three; སྒོ་ངོ, it is wood or tree; ཉམ་གོ, it is black; དེ་ལྟར་འོ, it is so.

§ 158. *Examples of the above substantive verbs*

ཁོ་ཆེན་པོ་ཡིན, he is great; དེ་ལྟར་ཡིན་ནོ, it is so; འདི་ནང་ན་ཅི་ཡོད, what is in this? ང་ཡོད་དོ, I am, I do exist; རྩ་འདུག, who is there? མང་པོ་འདུག་གོ, there are many; རྒྱ་པོ་ལ་ན་མཐུགས, where is the king? རང་བཟང་ན་བཞུགས་སོ, he is in the palace; འདི་ན་ཅ་མཆིས, how many are here? བརྒྱ་ཆིམ་མཆིས་སོ, there are about one hundred; ང་ནི་གདོན་པའི་འགས་ལགས་སོ, I am of a low caste; དེ་ལྟར་ལགས, it is so; རྩོད་ལ་ནད་མི་མངའ, there is no disease to thee, (or thou art exempt from, desase.) སངས་རྒྱལ་ལ་ཡོན་ཏན་མཆོག་མངའ་འོ, Buddha has (there is to him) the chief perfection, དེ་ན་ཅི་གདའ, what is there? མད་དོ, it is true, it is so; དེ་ལྟར་མོད, it is even so; རྒྱ་འཛིན་པོ, I am begging, I do beg, (entreat;) མི་གནས་སོ, there is not; ཁོ་ཞོག་གིན་སྤང, he is reading; རྩོད་ཐུ་བཞིན་པ, thou speaking, when thou art speaking.

§ 159. *Conjugation of the verb ཡིན་པར, to be.*

INDICATIVE PRESENT.

PERFECT TENSE.

Singular.

1. ང་ཡོད་པ་ཡིན།, *vulg. na yot pa*, I have been.
 2. ཁྱོད་ཡོད་པ་ཡིན།, thou hast been.
 3. ཁོ་ཡོད་པ་ཡིན།, he has been.

Plural.

- ང་ཚག་ཡོད་པ་ཡིན།, we have been.
 ཁྱོད་ཚག་ཡོད་པ་ཡིན།, ye have been.
 ཁོ་ཚག་ཡོད་པ་ཡིན།, they have been.

PLUPERFECT TENSE

Singular.

1. ང་ཡོད་པ་ཡིན་པ་ལའང་ཡོད་པ་འདྲུའ་པ།, I had been.
 2. ཁྱོད་ཡོད་པ་ཡིན་པ།, thou hadst been
 3. ཁོ་ཡོད་པ་ཡིན་པ།, he had been

Plural.

- ང་ཚག་ཡོད་པ་ཡིན་པ།, we had been
 ཁྱོད་ཚག་ཡོད་པ་ཡིན་པ།, ye had been.
 ཁོ་ཚག་ཡོད་པ་ཡིན་པ།, they had been.

FIRST FUTURE

Singular.

1. ང་འགྱུར་རྒྱུ་འདྲུའ་པ་ལ་འགྱུར་རྒྱུ་འདྲུའ་པ།, I shall or will be.
 2. ཁྱོད་འགྱུར་རྒྱུ་འདྲུའ་པ།, thou shalt or wilt be
 3. ཁོ་འགྱུར་རྒྱུ་འདྲུའ་པ།, he shall or will be.

Plural.

- ང་ཚག་འགྱུར་རྒྱུ་འདྲུའ་པ།, we shall or will be.
 ཁྱོད་ཚག་འགྱུར་རྒྱུ་འདྲུའ་པ།, ye shall or will be.
 ཁོ་ཚག་འགྱུར་རྒྱུ་འདྲུའ་པ།, they shall or will be.

SECOND FUTURE.

Singular.

1. ང་ཡིན་པ་ལ་འགྱུར་རྒྱུ་འདྲུའ་པ།, I shall have been
 2. ཁྱོད་ཡིན་པ་ལ་འགྱུར་རྒྱུ་འདྲུའ་པ།, thou shalt have been.
 3. ཁོ་ཡིན་པ་ལ་འགྱུར་རྒྱུ་འདྲུའ་པ།, he shall have been.

Plural.

- ང་ཚག་ཡིན་པ་ལ་འགྱུར་རྒྱུ་འདྲུའ་པ།, we shall have been.
 ཁྱོད་ཚག་ཡིན་པ་ལ་འགྱུར་རྒྱུ་འདྲུའ་པ།, ye shall have been
 ཁོ་ཚག་ཡིན་པ་ལ་འགྱུར་རྒྱུ་འདྲུའ་པ།, they shall have been

IMPERATIVE MOOD

Singular.

1. ང་གྱུར་ཅིག, let me be.
 2. ཁྱོད་གྱུར་ཅིག, be thou.
 3. ཁོ་གྱུར་ཅིག, let him, her be.

Plural.

- ང་ཚག་གྱུར་ཅིག, let us be.
 ཁྱོད་ཚག་གྱུར་ཅིག, be ye.
 ཁོ་ཚག་གྱུར་ཅིག, let them be.

POTENTIAL MOOD.

PRESENT TENSE

Singular.

1. ང་ཡིན་པ་ལ་རྟལ་ལོ།, I may or can be
 2. ཁྱོད་ཡིན་པ་ལ་རྟལ་ལོ།, thou mayst or canst be
 3. ཁོ་ཡིན་པ་ལ་རྟལ་ལོ།, he may or can be.

Plural.

- ང་ཚག་ཡིན་པ་ལ་རྟལ་ལོ།, we may or can be.
 ཁྱོད་ཚག་ཡིན་པ་ལ་རྟལ་ལོ།, ye may or can be.
 ཁོ་ཚག་ཡིན་པ་ལ་རྟལ་ལོ།, they may or can be.
 Or ང་ཚོ་ཞིག་གོ།, &c. &c.

Also, ང་ཡིན་ཅོག, &c. &c.

INFINITIVE

Present. (ལུ་ཞིག་ལ་) ཡོད་པར་, to be (to one), to have.

Perfect. (ལུ་ཞིག་ལ་) ཡོད་པ་ཡིན་པར་, to have been (to one), to have had.

PARTICIPLES.

Present. (ལུ་ཞིག་ལ་) ཡོད་, being (to one); having.

Perfect (ལུ་ཞིག་ལ་) ཡོད་པ་, been (to one); had.

Comp. perfect. (ལུ་ཞིག་ལ་) ཡོད་པ་ཡིན་པ་, having been (to one); having had

Note; This verb, when constructed with the nominative, thus ང་ཡོད་ or ང་ཡོད་དོ, signifies I am, I exist, or I do exist.

Observations:

By the aid of these two substantive verbs (and their equivalents: འདས་, བཞུགས་, མཆིས་, རུགས་, མངའ་, མདའ་, མད་, མོད་, འཛིན་, མཉམས་, ལྷང་, བཞེས་པ་; see § 156) as also by that of the two auxiliary verbs ཉེད་ and འཇུར་, which will be described hereafter, (see § 171, 172,) may be formed and conjugated all the tenses of the verbal roots; as also of every verb in the Tibetan language.

The conjugation of Tibetan verbs is very simple; it is little else than a participial variation; and much resembles the following mode of English conjugation:

Indicat. pres. I (thou, he, she, they,) going, ང་འགོ་བ་, འགོའོ་ or འགོ་.

Imperfect. I was going, ང་འགོ་འཇུག་པ་.

Perf. p. part. I went, (gone,) ང་སོང་པ་.

Pluperf. I was gone, (or I had went,) ང་སོང་འཇུག་པ་.

Future. I shall go, ང་འགོ་ཐུ་ or འགོ་ཐུ་ or ང་འགོ་བ་པར་འཇུག་པ་.

Conditional If I (or should I) go, ང་འགོ་ནི་,

Cond. past. If I have gone, ང་སོང་ནི་.

Cond. fut. If I shall have gone, ང་སོང་པར་འཇུག་པ་.

Infinitive. To go, འགོ་བ་པར་.

Infinit. future } For going, to གོ་, འགོ་པར་ or འགོ་ནི་.

Supine or Ger. }

PARTICIPLES.

Present. Going, འགོ་བ་.

Pret. Gone, སོང་བ་.

* Instead of འགོ་སྐྱོད་, which is obsolete, as a perf. tense or participle, but as a verbal noun, signifying gait, or the manner of going, it is in continual use

Pluperfect. Having gone, ལོང་ཞིང་ or ལོང་ནས་ལོང་བཤུགས་ also ; ལོང་པེ, ལོང་གིས་, ལོང་ལུ.

Future. About to go, to be gone, འདོམ་, འཕོ་ཐོ, འཕོ་བཤུགས་.

The reason of the Tibetan verbs being invariable with respect to person and number, is, that properly they are participles ; as, རྒྱུ, doing or making ; རྒྱས, done ; རྒྱུ་ལུ་, about to do, make, shall do, to be done.

§ 161. Several verbs may be formed from adjectives by the junction of certain auxiliaries. The neuters are formed by ལྟོན་, འདྲན་, &c. &c. ; as, ལྟོན་ལྟོན་པུ་, to be black ; ལྟོན་འདྲན་པུ་ to be ripe.

§ 162. The inceptives are formed by འགྱུར་ and འགྱུར་, to become, grow ; as, ལྟོན་ལྟོན་པུ་ or འགྱུར་པུ་, to become, grow or turn black.

And the actives are formed by the inflection of རྒྱུ་པུ་, to make ; as, ལྟོན་ལྟོན་པུ་, to make black ; ལྟོན་ལྟོན་པུ་, to make ripe.

§ 163. Active and passive verbs ending in རྒྱུ་ or རྒྱུ་ལྟོ, can be discriminated only by the instrumentivó and the nominative cases expressed before them ; as, ལྟོན་ལྟོན་པུ་ལྟོན་ལྟོ, (he) is beaten by me, or I do beat (him) ; ལྟོན་ལྟོན་པུ་ལྟོན་ལྟོ, I am beaten.

§ 164. All such verbs as end in རྒྱུ་ལྟོ, and have the instrumentive case before them, may be rendered in English, both in an active and passive sense ; as, ལྟོན་ལྟོན་པུ་ལྟོན་ལྟོ, I beat thee, or thou art beaten by me ; but, with the nominative case, only in the passive voice ; as, ལྟོན་ལྟོན་པུ་ལྟོན་ལྟོ, thou art beaten ; ལྟོན་ལྟོན་པུ་ལྟོན་ལྟོ, the world is destroyed ; ལྟོན་ལྟོན་པུ་ལྟོན་ལྟོ, (or ལྟོན་ལྟོན་པུ་ལྟོན་ལྟོ) ལྟོན་ལྟོན་པུ་ལྟོན་ལྟོ, this world is to be destroyed by water, fire, and wind.

§ 165. Causal verbs are formed from the actives by adding to the gerund or to the root of the infinitive, the verb རྒྱུ་ལྟོན་པུ་, (to put, cause, make,) in its several tenses ; as, རྒྱུ་ལྟོན་པུ་, for the *pres.* ; རྒྱུ་ལྟོན་པུ་, for the *pret.* ; རྒྱུ་ལྟོན་པུ་, for the *fut.* ; and རྒྱུ་ལྟོན་པུ་ for the *imperative* ; as, རྒྱུ་ལྟོན་པུ་ལྟོན་པུ་, to cause to write or to be written. Sometimes the gerund sign is dropt ; as, རྒྱུ་ལྟོན་པུ་ལྟོན་པུ་, (for རྒྱུ་ལྟོན་པུ་ལྟོན་པུ་) to cause to carry. Instead of རྒྱུ་ལྟོན་པུ་, the verb རྒྱུ་ལྟོན་པུ་, (*pret.* and *fut.* རྒྱུ་ལྟོན་པུ་) is used for forming a causal verb, when speaking respectfully ; as, རྒྱུ་ལྟོན་པུ་ལྟོན་པུ་, to cause to read, or to be instructed in reading.

INFINITIVE

Present (སྤྱིག་ལ) ཡོད་པར, to be (to one), to have.

Perfect (སྤྱིག་ལ) ཡོད་པ་ཡིན་པར, to have been (to one), to have had.

PARTICIPLES

Present (སྤྱིག་ལ) ཡོད, being (to one); having.*

Perfect (སྤྱིག་ལ) ཡོད་པ, benn (to one); had.

Comp. perfect (སྤྱིག་ལ) ཡོད་པ་ཡིན་པ, having been (to one); having had

Note; This verb, when constructed with the nominative, thus ང་ཡོད or ང་ཡོད་དོ, signifies I am, I exist, or I do exist.

Observations:

By the aid of these two substantive verbs (and their equivalents : འདུག, བཞུགས, མཆིས, ལྟགས, མངའ, གདའ, མད, མོད, འཛིག, གནས, ལྡང, བཞེས་པ; see § 156) as also by that of the two auxiliary verbs བྱེད and འཇུར, which will be described hereafter, (see § 171, 172,) may be formed and conjugated all the tenses of the verbal roots; as also of every verb in the Tibetan language.

The conjugation of Tibetan verbs is very simple; it is little else than a principal variation; and much resembles the following mode of English conjugation:

Indicat pres. I (thou, he, she, they,) going, ང་འགོ་བ, འགོ་ཤོ or འགོ.

Imperfect. I was going, ང་འགོ་འདུག་པ.

Perf. p part. I went, (gone,) ང་སོང་པ.

Pluperf. I was gone, (or I had went,) ང་སོང་འདུག་པ.

Future. I shall go, ང་འགོ་ཏེ or འགོ་ཏུ or ང་འགོ་བར་འཇུར་ཏེ.

Conditional If I (or should I) go, ང་འགོ་ན,

Cond past. If I have gone, ང་སོང་ན.

Cond. fut. If I shall have gone, ང་སོང་བར་འཇུར་ན.

Infinitive. To go, འགོ་བར.

Infinit. future } For going, to ཏེ, འགོ་ཏེ or འགོ་ཏུ.
Supine or Ger. }

PARTICIPLES.

Present. Going, འགོ་བ.

Pret. Gone, སོང་བ.

* Instead of འགོ་བ, which is obsolete, as a perf. tense or participle, but as a verbal noun, signifying going, or the manner of going, it is in continual use.

Pluperfect. Having gone, སོང་ཞིང་ or སོང་ནས་སོང་བས་ also ; སོང་པེ, སོང་གིས, སོང་ལ.

Future. About to go, to be gone, འཕོ་པ, འཕོ་ཐོ, འཕོ་བར་ཐ་བ.

The reason of the Tibetan verbs being invariable with respect to person and number, is, that properly they are participles ; as, ཐེད, doing or making ; ཐུས, done ; ཐའི ཐ་བ, about to do, to make, shall do, to be done.

§ 161. Several verbs may be formed from adjectives by the junction of certain auxiliaries. The neuters are formed by ཡིན, འདས, &c. &c. ; as, མཁ་པོ་ཡིན་པར, to be black ; མིན་འདས་པར to be ripe.

§ 162. The inceptives are formed by འགྱུར and འཕོ, to become, grow ; as, མཁ་པོར་འགྱུར་བར or འཕོ་བར, to become, grow or turn black.

And the actives are formed by the inflection of ཐེད་པར, to make ; as, མཁ་པོར་ཐེད་པར, to make black ; མིན་པར་ཐེད་པར, to make ripe.

§ 163. Active and passive verbs ending in ཐེད or ཐེད་པོ, can be discriminated only by the instrumentive and the nominative cases expressed before them ; as, དཔ་རྒྱུད་པར་ཐེད་པོ, (he) is beaten by me, or I do beat (him) ; ད་རྒྱུད་པར་ཐེད་པོ, I am beaten.

§ 164. All such verbs as end in ཐེད་པོ, and have the instrumentive case before them, may be rendered in English, both in an active and passive sense ; as, དཔ་རྒྱུད་པར་ཐེད་པོ, I beat thee, or thou art beaten by me ; but, with the nominative case, only in the passive voice ; as, ཐེད་པོ་ཐེད་པར་ཐེད་པོ, thou art beaten ; འཇིག་རྟེན་འཇིག་པར་ཐེད་པོ, the world is destroyed ; འཇིག་རྟེན་འདི་ནི་མ་ཡིས (or མས) མ་ཡིས (མས) ནང་སྤང་གིས་འཇིག (or མཇིག) པར་ཐེད་པོ, this world is to be destroyed by water, fire, and wind

§ 165. Causal verbs are formed from the actives by adding to the gerund or to the root of the infinitive, the verb འཇུག་པར, (to put, cause, make,) in its several tenses ; as, འཇུག, for the *pres.* ; བཟུག, for the *pret.* ; བཟུག, for the *fut.* ; and བཟུག for the *imperative* ; as, འཇུག་པར་འཇུག་པར, to cause to write or to be written. Sometimes the gerund sign is dropt ; as, འཇུག་པར་འཇུག་པར, (for འཇུག་པར་འཇུག་པར,) to cause to carry. Instead of འཇུག་པ, the verb རྒྱལ་བ, (*pret.* and *fut.* རྒྱལ་བ,) is used for forming a causal verb, when speaking respectfully, as, བློག་ཅ་རྒྱལ་བར, to cause to read, or to be instructed in reading.

§ 166. Frequentatives are expressed by repeating the verbal root; as, ཐེད་ཐེད་པར་, to do often; འགྲོ་འགྲོ་བར་, to go often; འཕྲག་འཕྲག་པར་, to make a practice of sitting, or to sit often; གློག་གློག་པར་, to read often.

§ 167. Potentials are formed by adding to the verbal root, or to the infinitive, either གྲས་པ་, གྲས་པ་, རྒྱུ་ལྡན་པ་, or མཛད་པ་, to can, be able, to may, to have power, to have courage, to dare; as, ཐེད་ཀྲས་པར་, to can do; འཇེའ་གྲས་པར་, to be able to carry away; བཞེད་པར་རྒྱུ་ལྡན་པར་, to can or be able to praise one; ང་ནི་དེར་འགྲོ་བར་མི་མཛད་པ་, I can, or dare, not go thither.

§ 168. Desideratives are expressed by འདོད་པར་, བཞེད་པར་, to will, wish, desire, intend, &c.; as, འགྲོ་བར་འདོད་པར་ or འགྲོ་འདོད་པར་, to wish or intend to go; མགལ་བར་བཞེད་པར་, to wish to sleep.

§ 169. Completive verbs are formed by གྲུང་, གྲིམ་, ཆེས་, ལོང་, grown, become, finished, done, gone. These particles are frequently added to the root of the preterite or past tense, to make a complete perfect of it. They may be expressed in several ways; as, གྲུང་, གྲུང་པ་, གྲུང་པ་ཡིས་, གྲུང་ནི་, གྲུང་གིས་, གྲུང་གིས་པ་, གྲུང་གིས་ཏེ་, གྲིམ་, གྲིམ་པ་, གྲིམ་པ་ཡིས་, ཆེས་, ཆེས་པ་, ཆེས་ནི་, ཆེས་གིས་, ཆེས་གིས་ཏེ་, ལོང་, ལོང་ཆེས་, ལོང་གིས་ཏེ་.

Examples, ཁོ་མཁས་པར་གྲུང་ནི་, he has become learned; ང་ནི་དེ་མ་ཞེས་གྲིམ་, I have not known that; དཔེ་ཆ་འདི་ད་ཟད་མ་ཆེས་, this book has not yet been finished; གི་མ་ཤར་ལོང་, the sun has arisen; ལྷ་བ་ཟུག་ལོང་, the moon has set; ཁོ་གི་ལོང་, he has died, or, he is dead.

§ 170. Active and causal verbs require before them, in general, the instrumentive case (i. e. the nominative with any of these particles; གྱིས་, གིས་, གྱིས་, ལ་ or ཡིས་, according to the final letter of the nominative case), and the neuters and passives, in like manner require the nominative or objective case. But, when the active verb is intransitive, the nominative is used; as, ཁོ་ལོང་གིས་འཇེའ་ཐེད་, he walks; ང་མི་འཇེའ་, I do not walk or go. Instead of the instrumentive case, the nominative is also used with the emphatical I; as, ང་ནི་དེ་མ་ཞུས་ལོ་ for ངས་དེ་མ་ཞུས་ལོ་, I have not told (or not said) to (or by me it has not been said). As also, when the objective case takes the ལ་ particle, the nominative (or accusative) is used, instead of the instrumentive; as, བདག་ཁོ་ལ་ཞུས་ཏེ་ for བདག་གིས་, ཁོ་ལ་ཞུས་ཏེ་ I have told thee (or you), it has been said by me to you.

<i>Hortative,</i>	} ཐུ་འཛིན། འབྱུང་བར་ཤོད། འབྱུང་བར་ཐུ་འཛིན།	let him be, or become.
<i>Precative,</i>		may he become, let him be changed, turned, &c.
<i>Optative.</i>		

CONDITIONALS.

<i>Pres. & fut.</i>	འབྱུང་ན།	should he become, or if he would be.
<i>Pret.</i>	ཐུ་ན།	should he have become.
<i>Fut. exact,</i>	ཐུ་པར་འབྱུང་ན།	if he shall have become.
<i>Infinitive,</i>	འབྱུང་བ།	to become, turn, &c.
<i>Infinit fut.</i>	} འབྱུང་བྱ (or འབྱུང་བའི་ཐྱིང་།) འབྱུང་ མའི་བའི་ན།	for becoming, to become, turn,
<i>Ger. & Supine,</i>		grow, &c.

PARTICIPLES.

<i>Present,</i>	འབྱུང་ or འབྱུང་བ།	becoming, growing, changing, turning.
<i>Nouns,</i>	འབྱུང་བ། འབྱུང་མཇུག་	com. a becomer, &c
<i>masculine,</i>	འབྱུང་བ། འབྱུང་བ་པ། འབྱུང་བ་པོ།	
<i>fem</i>	འབྱུང་པོ། འབྱུང་མ། འབྱུང་བ་མ།	
<i>'</i>	འབྱུང་བ་མ། འབྱུང་མ།	n, or the, becomer, grower, turner, &c.
<i>Abs. Substantive,</i>	འབྱུང་བ་ཉིད།	change, turn, vicissitude
<i>Part. pret.</i>	ཐུ་པ།	grown, become, changed, turned.
<i>Part. fut.</i>	འབྱུང་ཐུ། འབྱུང་ཐུ།	about to become, &c subject to change, turn, changeable.

PARTICIPIAL EXPRESSIONS.

<i>Present & fut.</i>	འབྱུང་དེ་ or འབྱུང་ཉིད།	when, or at the time of becoming, changing, &c.
<i>Pret. & pluperf.</i>	ཐུ་དེ། or ཐུ་ནས། ཐུ་པས། ཐུ་ལ།	having become, being turned, after having become, &c.

§ 174. The verb མཛོད་པ (when used respectfully instead of ཐེད་པ) has only one variation, the imperative and hortative being formed by མཛོད་; the rest is supplied by the two auxiliary verbs ཐེད་པ, and འབྱུང་བ.

§ 175. The verb བཞིད་པ (a respectful verb answering to ཐེད་པ) is used by a person speaking of himself, or of others, before a great personage, and has the following variations:

§ 180. The participle future terminates in *ཐ* or *ཐ་མ*, *chá, chá-vá* (taken absolutely, or after a substantive), and *ཐ་ཤི* or *ཐ་ཤི་*, (taken conjunctively, or before a substantive;) as, *ཐ་ཐ*, *adj.* edible, *sub.* any thing to be eaten, meat, food; *ཐ་ཐ་ཤི་མ*, flesh to be eaten; *ཐ་ཐ་ཐ་ཐ་ཐ*, to be read over, that must be read over; *ཐ་ཐ་ཐ་ཐ་ཐ་ཐ་ཐ་ཐ*, a literary work (*shastra*) to be perused.

§ 181. The pluperfect participle is expressed by any of the following particles, (put after the root of the perfect participle, having regard to its final letter :) *པས*, *ནས* *ཐིཔ*, *ཐིས*, *ཐིཔ*, *ཐིས* or *-ས་ཡིཔ* *ཐེ་ཐེ་ཐེ* *ཐིང་ཐིང་ཐིང་* and *ལཱ*. They are used like 'having -ed' or 'being -ed' in English (to join two or more members of a sentence); as, *ཐས་པས* *ཐས་ནས* *ཐས་ཐེ* *ཐས་ཐིས* *ཐས་ཐིང་ཐིང་ཐིང་*, having spoken or said; *ཐིང་ལཱ་ཐིང་ལཱ་ཐིང་ཐིང་*, having gone tell him, or go and tell him.

ADVERBS.

§ 182. There are many simple and compound primitive and derivative adverbs in this tongue. Here follows a collection of the most common of them, of all sorts.

ADVERBS OF TIME.

ནས, when?

ཐང་ཐས, } at what time? when?
ཐང་ཐི, }

ཐང་ཐས, } at this (or such a) time.
ཐང་ཐི, }

ཐི་ཐས, } at that time.
ཐི་ཐི, }

ཐང་ཐི་ཐས—*ཐི་ཐི་ཐས*, }
or *ཐང་ཐས*—*ཐི་ཐས*, } correlatively: at which
ཐང་ཐི་ཐི—*ཐི་ཐི*, } time, nt that time.
or *ཐང་ཐི*—*ཐི་ཐི*, }

ཐི་ཐི, } in old times, of old, formerly, an-
ཐི་ཐི་ཐི, } ciently.
ཐི་ཐི་ཐས, }

ཐི་ཐི་ཐ, }
ཐས་ཐི་ཐི་ཐ, } continually, uninterruptedly,
ཐི་ཐི, } always, perpetually.
ཐས་ཐི་ཐི་ཐ, }

ནས་ཐི་ཐ, } never.
ནས་ཐི་ཐ, }

ཐི་ཐི་ཐ, in the beginning, first.

ཐི་ཐ, in the middle, secondly, afterwards.

ཐི་ཐ, lastly, ultimately.

ཐི་ཐ, newly, recently.

ཐི་ཐ, suddenly

ཐི་ཐ, immediately, soon, readily.

ནས་ཐི་ཐ, once, at a certain time.

ནལ་ནལ་ཕྱ, sometimes, now and then.

སྐབས་སྐབས་ཕྱ, occasionally.

རེ་ཞིག, for a while.

རེ་ཞིག—ཐད་ཐྱིས, first—then.

དང་པོར, the first time, first.

གཉིས་པར, the second time, secondly.

དང་ or དིང་,
དང་ཆེ་,
དང་ནལ་, } now, at this time.

དང་ལང་,
དིང་ལང་, } now-a-days.

ད་ཟད་, as yet, still.

ད་ཟད་ཡང, now too.

ད་,
ད་ཀྱི་,
ད་ཀྱི་གིང་ཟེ, } now, this very instant, or
time, this present.

དེ་རིང་, this day, to-day.

མདང་ or
མདངས་, } yesterday.

ཁ་ལང་,
ཁ་ཆང་,
ཁར་ལང་,
ཁར་ལང་གིས་, } before yesterday, some days
ago, lately.

ལྔ་མ་གཤ, three days ago.

ཡང་ལྔ་མ་གཤ, four days ago.

ལྔ་མ་གཤ, five days ago.

ལང་,
ཐོ་རེ, vulg. } to-morrow.

ནངས་ or
གནངས་, } after to-morrow.

གཤེས་, three days hence.

དམུས་, four days hence.

ཆུས་, five days hence.

ཞག་དང་ཞག་, every day.

ཟླ་དང་ཟླ་, every month.

ལོ་དང་ལོ་,
ལོ་ལྷུང་, } every year, year by year.

ལོ་ཆག་, every second year.

ད་ལོ་, this year.

མ་གྲིང་ or
མ་གྲིང་, } last year.

ཞེ་གྲིང་, two years ago, (in the third year ago.)

དག་གྲིང་, three years ago, &c.

ཆུ་གྲིང་, four years ago, &c.

ནང་པར་, next year.

ལང་པར་, two years hence.

ཡང་ལང་ or
དག་པར་, } three years hence.

ལྔ་ལང་ or
ཆུ་པར་, } four years hence.

གིན་པར་, in the day time, by day.

གིན་མོ་ལ་, by day.

མཚམ་མོ་ལ་, by night

གིན་མཚམ་ཆུ་, day and night.

ཕྱ་ཚོ་ལ་, in the forenoon.

ཐྱི་ཚོ་ལ་, in the afternoon.

ཕྱ་མོ་ལ་,
ནང་མོ་ལ་, } in the morning, early.

གིན་དག་ལ་, at mid-day.

ཟླ་མོ་ལ་, in the evening.

ADVERBS OF NUMBER AND TIME.

အနံအံ, how many times.

အနံအံ, once.

အနံအံ, twice

အနံအံ, a single time.

အနံအံ, a single time each.

အနံအံ, } many times.

အနံအံ,

အနံအံ, infinitely, immensely.

အနံအံ, sometimes.

အနံအံ or } sometimes, now and then, one
အနံအံ, } time or other.

အနံအံ — အနံအံ, or } sometime, other time.
အနံအံ — အနံအံ, }

အနံအံ, not a single time, never.

ADVERBS OF PLACE.

အနံအံ, }
အနံအံ, } whither? where? to what place?
အနံအံ, }

အနံအံ, } hither, to this place.
အနံအံ, }

အနံအံ, } thither, to that place.
အနံအံ, }

အနံအံ — အနံအံ, *correl.* whither, there, or to
which place, to that place.

အနံအံအံအံ, whithersoever, to whatever place.

အနံအံအံ, to another place, otherwise.

အနံအံ, }
အနံအံ, } where? at what place?
အနံအံ, }

အနံအံ, } here, at this place.
အနံအံ, }

အနံအံ, } there, at that place.
အနံအံ, }

အနံအံ — အနံအံ, *correl.* where, there, or at which
place, at that place.

အနံအံအံအံ, at whatever place, wherever.

အနံအံ, } whence? from what place?
အနံအံ, }

အနံအံ, from this place, hence.

အနံအံ, from that place, thence.

အနံအံ, } အနံအံ, *correl.* whence, thence, or
အနံအံ, } from which place, from that place.

အနံအံအံအံ or } whencesoever, from,
အနံအံအံအံ, } whencesoever.

အနံအံ, within.

အနံအံအံ, without.

အနံအံ, into.

အနံအံအံ, } out, onwards.
အနံအံ, }

အနံအံ, from within.

အနံအံအံအံ, from without, from abroad.

အနံအံအံ, } forwards, fore, before.
အနံအံအံ, }

အနံအံ, backwards, back.

အနံအံ, down, downwards.

အနံအံ, below, beneath.

အနံအံ, from below.

ཕྱིང་ཕྱིང་, }
མོང་ཕྱིང་, } on, upon, over, to, up.
ཐང་, }

ཐིན་ཕྱིང་, up, upwards, up hill.

ཕྱིང་ནི་, }
མོང་ནི་, } above, upon, on high.
ཐང་ནི་, }

ཕྱིང་ནས་, }
མོང་ནས་, } from above.

ཐང་ནས་, }
ཉེ། ཉེ་མོ། ཉེ་མོར་, near, at, to a near place.

ཐག་རིང་པོ་ནི་, at a far distance.

ཐག་རིང་ཕྱིང་, to a far distance, far.

ཉེ་མོ་ནས་, from near, from not far.

ཐག་རིང་ནས་, from far, from a great distance.

ཐུན་ཐུན་, }
ཐུན་ཐུན་ཐུན་ཐུན་, } everywhere, at whatever place.
ཐུན་ཐུན་ཐུན་, }

ཐུན་ཐུན་ཐུན་, on, nt, to many places.

ཐུན་ཐུན་ཐུན་ཐུན་, everywhere, (when followed by
a negative) nowhere.

ADVERBS OF MANNER OR QUALITY.

ཅི་ཚུལ་, }
ཅི་ཚུལ་, } how? on what manner?

འདི་ཚུལ་, }
འདི་ཚུལ་, } thus, so, on this manner.

དེ་ཚུལ་, }
དེ་ཚུལ་, } so, on that manner.

ཅི་ཚུལ་—དེ་ཚུལ་, } correl. as, so, on which man-
ཅི་ཚུལ་—དེ་ཚུལ་, } ner, on that manner.

རིམ་པ་བཞིན་ཕྱིང་, by degrees.

རིམ་ཐིམ་, gradually.

ཅིག་ཙམ་ or }
ཅིག་ཙམ་, } at once.

རང་བཞིན་ཐིམ་, by itself, spontaneously.

ངོ་པོ་ཉིད་ཐིམ་, naturally.

ཐྱིད་, generally, universally.

ཐོ་ཐོ་ཐོ་, especially, particularly.

མ་མོ་མོ་, }
མ་མོ་, } mostly, for the most part.

ཐ་མ་མ་མ་, vulgarly.

ཤེས་པ་ཉིན་ཕྱིང་, knowingly, designedly.

འཕྲིན་ཐུན་, sitting.

ཉལ་ནི་, lying.

འཕྲིན་ཐུན་, walking.

མཐོང་པ་པར་, }
ལ་ལ་, } swiftly.

ལྷོ་ལྷོ་, }
ལྷོ་ལྷོ་, } swiftly, speedily.

ལྷོ་ལྷོ་ལྷོ་ལྷོ་, }
ལྷོ་ལྷོ་ལྷོ་ལྷོ་, } very speedily.

རིང་པོ་པར་, hastily, speedily.

རིང་པོ་པོ་རིང་པོ་པར་, very hastily.

ཐོ་ཐོ་, }
ཐོ་ཐོ་, } slowly.

ཐོ་ཐོ་ཐོ་, }
ཐོ་ཐོ་ཐོ་, } softly, slowly, gently.

ཐོ་ཐོ་ཐོ་ཐོ་, very softly or slowly.

འདྲ་འདྲ་པོ་པོ་, fearfully, with quaking and
trembling.

རལ་ཅ, eminently.

མིན་ཅ, very.

ལྷན་ཅ, altogether, entirely.

མཚོན་ཅ, chiefly.

གཙོ་བོར, principally.

ཡོངས་ལྷ, wholly, entirely.

ཡང་དག་པར, thoroughly, fully, completely.

ཅམ་པར, especially.

ངེས་པར, certainly, really.

དངོས་ལྷ, really.

མངོན་པར, conspicuously.

མངོན་ལྷམ་ཅ, evidently.

གཤམ་པོར, } clearly.

གཤམ་པར, }

ཡདེན་པར, truly.

ཡལེན་ཅ, or } falsely.

ལྷན་ཅ,

རང་པོར, aright ; rightly, honestly.

ལོན་པར, wrong, amiss

ཡན་པོར, well.

ངན་པར, ill, badly.

ཡད་པར, well, happily.

ལེན་པར, well, elegantly.

མཆིས་པར, beautifully.

ལེས་པར, viciously, faultily, ill.

ལྷན་པར, more, beyond, in a higher degree.

ལྷན་ཅ, egregiously

ཅམ་ལྷ, after, along with.

སྔ་སྔར, asunder.

ལྷར, again, back.

ཡང་, again, likewise.

ཡང་ཡང་,

ཡང་དང་ཡང་, } again and again.

ཡང་དང་ཡང་ཅ,

ཁྱད་པར་ཅ, particularly, especially.

མཚོན་པར, } equally.

འདྲ་པར, } likewise.

མཉམ་པར, } alike.

ཕ་ག་ཅ,

གསལ་པར, } privately, clandestinely, secretly.

ངོས་ལྷ, openly, before one's face.

གཞན་ཅ, otherwise ; else.

འམས་ཅད་ཅ, wholly ; in every way.

འམས་ཅད་ལྷ་འམས་ཅད་ཅ, totally, absolutely.

དཔེ་ཅམ, solitarily, retiredly.

ཆེས་པར, amply, copiously, at large.

ཡལས་ལྷ, } shortly, brievely, concisely,

མདྲོང་ཡལས་ལྷ, } abridgedly.

ནན་ལྷན་ཅ, earnestly ; certainly.

ཡལ་ཅོན་ཅ, inconsiderately.

གདོན་མི་ར་པར, } undoubtedly.

ལོ་ཆོས་མེད་པར,

འབྱུག་པ་མེད་པར, } infallibly

འབྱུག་མེད་ཅ,

ལྷ་པ་མེད་པར,

ཡག་ཡོད་པར, chastely, modestly.

ཡག་མེད་པར, unchastely, immodestly.

ཡང་དོན་མེད་པར, indifferently.

རྩད་པར, becomingly, decently.

མི་རྩད་པར, unbecomingly, indecently

རིགས་པར, reasonably, justly.

མི་རིགས་པར, unreasonably, unjustly.

འོས་པར, worthily, becomingly.

མི་འོས་པར, unworthily, unbecomingly.

འཇུག་པར་མེད་པར, immutably.

ཁ་འོག་ནི, silently, still.

ADVERBS OF QUANTITY.

ཚིག་ or ཟ, how much? how many?

ལྟ་ཚིག་, thus much, or so much (here).

དེ་ཚིག་, so much, (there.)

བཅ་ཚིག་, about ten.

བརྒྱ་ཚིག་, about one hundred, &c. &c.

མང་། མང་པོ། མང་ཟ, } much, many, in a great
 ཟ་མ, } quantity.

ལྗང་། ལྗང་ཟ, little, few, in a small quantity.

ཕྱད, half, a half.

ཕྱད་ཚིག་, about the half of, &c.

མ་ཙང་, too, very.

ཆིང་, enough.

ཆོག། ཆོག་ཆོག་, it is enough, it is sufficient.

ཆིང་མེད་པར, } immense, immeasurable.

དཔག་མེད་པར, } immensely, immeasurably.

ADVERBS OF NEGATION.

མ། མི, not; as in:

ང་ནི་དེ་མ་ཤེས་སོ, I have not known it

ང་ནི་དེ་མི་ཤེས་སོ, I do not know it.

མེད། མིན, there is not, it is not, as:

དེ་ནང་ན་ཅི་འདམེད, there is nothing in it.

དེ་མིན་གཞན, that is not, another.

ཁྱོད་ཀྱི་ཡང་མི་འོང, you never come, &c.

ཁྱོད་ཀྱི་མེ་ཡང་མ་འོངས, you never came, &c.

§ 183. There are several particles used both as postpositions (or prepositions in the occidental languages) and as adverbs. When taken as postpositions, they stand always after the substantive (with or without the genitive sign) as to be seen under the postpositions. When taken adverbially they are put always before the verb, as in the following examples:

ནང་ཟ་འཕོ་པར, to go in.

ནང་ན་འཇག་པར, to be, or sit within.

ནང་ནས་འོད་པར, to come from within.

ཕྱི་ (ཕྱི་འོག་ན) འཕོ་པར, to go out

ཕྱི་ན (ཕྱི་འོག་ན) འཇག་པར, to be or sit out of
 doors, or on the out side.

ཕྱི་ནས་ (ཕྱི་འོག་ནས) འོང་པར, to come from with-
 out or from abroad.

འོག་ཟ་འཕོ་པར, to lay down

ཐྱེན་ཟ་འཇག་པར, to lift up.

མཁ་བརྒྱུག་པར, to be on high, or above.

མཇུན་ཟ་འཕོ་པར, to go before, (or forwards.)

ཐྱབ་ཟ་ཐྱབ་པར, to look back.

གཡས་ཟ་འཕོ་པར, to turn (in going) to the
 right (side or hand).

POSTPOSITIONS.

§ 184. The prepositions used in the occidental languages, are rendered in this tongue by postpositive particles or postpositions. They are simple and compound. The first are insignificant particles by themselves, and the last have always a significant meaning.

§ 185. The simple postpositions, put after the nominative, form the several cases of a declension, and besides, denote either motion to, towards, into, &c or rest in, at, on, or motion from, of, out of, a place. Such simple postpositions are :

The genitive signs: གྱི། གི། གྱི། འོ or ཡི, signifying of, 's.

The signs of the active or instrumentive case: གྱིས། གིས། གྱིས། —ས or ཡིས། signifying: by, with.

The dative sign ལ, to, for.

The ablative signs ནས། ལས།, from, of, out of, &c as have been before set forth in the forms of general declension.

§ 186. The particles ད། ད། ད or འ ད, (put after the nominative with respect to its final letter) denote motion, progression to, or towards a place; or change, turn, promotion into an other state; as, དྲུག་ད to, towards the west, རྒྱ་ད, to the east; ཨྱུ་ད, in India; ཨྱོ་ད or ཨྱོ་ད, to or on the south, ལྷན་ལྷ་ད to or on the right, hand. ན and sometimes ལ, denote rest in, at, on a place; as, རོད་ན, in Tibet རིང་ལ, on a tree. ནས། and ལས།, signify motion from a place; as, རོད་ནས།, from Tibet : རིང་ལས། from on a tree.

§ 187. The compound postpositions require, in general, the genitive case before them. But sometimes the genitive signs being dropt, they are put after the nominative, like the simple postpositions

Here follow some of them, with a few examples of their application

Postpositions.

མྱིང་ད or མྱིང་, for, sake.
ཆེད་ད or ཆེད་, account.
དྲན་ད or དྲན་, cause, reason
མཛད་ད or མཛད་, in behalf of.

འདྲ་ད, to, into.

Examples.

ངའི་མྱིང་ད, for me, for my sake.
ཟིའི་ཆེད་ད, for what? why?
གཞན་གྱི་དྲན་ད, for other's sake
སྤྱི་མཛད་ད or སྤྱི་མཛད་, for whom? in whose behalf?
ཁང་པའི་འདྲ་ད, into the house.

Postpositions.

ནང་ན, in, at, among.

ནང་ནས, from, out of, from among.

འོག་ཏུ, under (to.)

འོག་ན, below, beneath.

འོག་ནས, from below.

གོང་ཏུ or རྩེད་ཏུ, to, on, upon, to the top of.

གོང་ན or རྩེད་ན, on, upon, above.

གོང་ནས or རྩེད་ནས, from on, from above.

མཚན་ཏུ, before, to

— ན, before, in, at the sight of, &c.

— ནས, from before.

ཐྱུ་མཇུ, before, unto the sight of.

— མ་ན, before, in, at.

— ནས, from before.

ཐིག་ཏུ, } to the back of.
 རིང་ཏུ, }
 རིས་ཏུ, } after, behind

ཐིག་ན, }
 རིང་ན, } in, at, on the back of, behind.
 རིས་ན, }

ཐིག་ནས, } from the back of.
 རིང་ནས, }
 རིས་ནས, } from behind, &c.

བླང་ཏུ, }
 བླན་ཏུ, } to, to the side of, by, near to.
 བླད་ཏུ, }

བླང་ན, }
 བླན་ན, } at the side of, by, near to.
 བླད་ན, }

Examples.

ཁང་པའི་ནང་ན, in the house.

ཁང་པའི་ནང་ནས, out of, or from the house

ལཱི་འོག་ཏུ, under the earth or ground.

ལཱི་འོག་ན, below the earth, &c.

ལཱི་འོག་ནས, from below the earth, &c.

དེའི་རྩེད་ཏུ, to or above that.

དེའི་རྩེད་ན, on or above that.

དེའི་རྩེད་ནས, from on that.

ཁྱེད་ཀྱི་མཚན་ཏུ, before (there) you.

— ན, in the sight of you

— ནས, from before you

ཐ་མའི་ཐྱུ་མཇུ, before a or the LAMA.

— མ་ན, before the LAMA.

— ནས, from before, &c.

རྩེའི་ཐིག་ཏུ, to the back of the mountain.

དྲིའི་རིང་ཏུ, after that.

དྲིའི་རིས་ཏུ, after me.

རྩེའི་ཐིག་ན, behind the hill.

དེའི་རིང་ན, after or behind it.

དེའི་རིས་ན, behind me.

རྩེའི་ཐིག་ནས, from behind the hill.

དྲིའི་རིང་ནས, from behind it.

ཁང་པའི་རིས་ནས, from behind the house.

ཁོང་གི་བླང་ཏུ, to, near him.

— བླན་ཏུ, ditto

— བླད་ཏུ, ditto.

ཁོང་གི་བླང་ན, at his side, or near him.

— བླན་ན, ditto.

— བླད་ན, ditto.

*Postpositions**Examples*

ཟུང་ནས་, }
 བཞན་ནས་, } from the side of, from
 གན་ནས་, }

ཁོང་གི་ ཟུང་ནས་, from him, &c

— — བཞན་ནས་, ditto

— — གན་ནས་, ditto

བར་ཟླ་ into the middle of, between

གཉིས་ཀྱི་བར་ཟླ་, into, between the two

བར་ན་, in, at, on the middle of, betwixt

— — བར་ན་, betwixt or between the two

བར་ནས་, from the middle of, from between,
from among

— — བར་ནས་, from between the two

ཁོངས་ལྷ་, into, among, under, or into the
number of

མཁས་པ་རྣམས་ཀྱི་ཁོངས་ལྷ་, under (or into the
number of) learned men

ཁོངས་ན་, among, amongst

— — — — ཁོངས་ན་, among ditto

ཁོངས་ནས་, from among

— — — — ཁོངས་ནས་, from among the
learned

Postpositions of this kind may be formed from many substantives and adjectives by adding any of the particles, མི་ཟུ་ཟུ་ or མི་ལྷ་ལྷ་, as has been shown in the above examples

*Postpositions**Examples*

ལྷ་ལྷ་ཟུ་, }
 མགམ་ཟུ་, } along with, in company, together
 བཅས་ལྷ་, } with

ཁོད་དང་ལྷ་ལྷ་ཟུ་, together with thee (you)

ཁོང་དང་མགམ་ཟུ་, in his company, with him

ཆེན་པོ་ལྷ་ལྷ་ཟུ་ བཅས་ལྷ་, the king together
with the prime minister

These generally assume the conjunction དང་ (and) before them, as the examples also manifest.

ཐོག་, till, to, as far as

མཐའ་ཐོག་ for མཐའ་ཟུ་ ཐོག་, to, (as far as,) the
limit, or boundary

བར་ཟུ་, till, (including from to)

གཞིས་ལྷ་ཟུ་ བར་ཟུ་, till, as far as, &c &c S lhataté,
(the capital of Tsang in Tibet)

ནས་ — བར་, from—till, to (the whole space
between)

ལྷ་ལྷ་ནས་ བར་ཟུ་ བར་, from Lhasa to Nepal, (as
far as)

The following twenty Sanskrit prepositive particles have been rendered by the Tibetan translators, thus,

	<i>Sanskrit*.</i>	<i>English.</i>	<i>Tibetan.</i>
1	अति <i>ati,</i>	beyond,	དག་པར་, <i>dag-par.</i>
2	अधि <i>adhi,</i>	over,	ཤིན་ཏུ་, <i>shia-tu.</i>
3	अनु <i>anu,</i>	after,	ཤིས་སུ་, <i>shes-su.</i>
4	अप <i>apa,</i>	un, de,	ལྷག་པར་, <i>lhag-par.</i>
5	अपि <i>api,</i>	to,	ཨ་, <i>ah.</i>
6	अभि <i>abhi,</i>	towards,	མངོན་པར་, <i>miion-par.</i>
7	अव <i>ava,</i>	from,	ཕུལ་ན་, <i>phul-du.</i>
8	आ <i>a' or ang,</i>	unto,	ལེགས་པར་, <i>legs par.</i>
9	उत् <i>ut,</i>	up,	མཐོ་བའི་, <i>mitho-vahi.</i>
10	उप <i>upa,</i>	near,	ཉེ་པར་, <i>nye-vur.</i>
11	दूर <i>dur,</i>	far,	དཀ་པ་, <i>ñan-pa.</i>
12	नि <i>ni,</i>	into,	ངེས་པར་, <i>nes-par.</i>
13	निर् <i>nir,</i>	out,	ཐལ་པ་, <i>bral-va</i>
14	परा <i>parā,</i>	far,	མཆོག་ཏུ་, <i>mchhog-tu</i>
15	परि <i>pari,</i>	round,	ལོངས་སུ་, <i>yongs-su.</i>
16	प्र <i>pra,</i>	forth,	རལ་ཏུ་, <i>rab-tu.</i>
17	प्रति <i>prati,</i>	re,	སོ་སོར་, <i>so sor.</i>
18	वि <i>vi,</i>	in,	རྒྱལ་པར་, <i>raam par.</i>
19	सं <i>sam,</i>	with,	ཡང་དག་པར་, <i>yang-dag-par.</i>
20	सु <i>su,</i>	well,	བདེ་པར་, <i>bdé-var.</i>

CONJUNCTIONS.

§ 188. Here follow some of the conjunctions that occur frequently in the Tibet books.

དང་, and.

འདྲ་, }
འདྲ་, } too, also, though, although; not-
ཡང་, } withstanding.

དེ་ལས་ན་,
དེས་ན་
དེ་ལྟ་ལས་ན་,
དེ་ལྟ་ན་, } therefore, then.

* Taken from Mr. Yates' Grammar.

ཡང་ན, or, or else.

ཡང་ན—ཡང་ན, either, or, or else.

ནམ, }
 ངམ, }
 དམ, } are interrogative signs, or express
 མམ, } a doubt, whether, or ? they
 བམ, } may be formed of any word, by
 མམ, } reduplicating its final letter,
 འམ, } and adding a མ ; as in བདམ
 རམ, } མམ་ཁོང ; ངའམ་ཁོ, whether I or
 འམ, } he, I or he ?
 ལམ, }
 ཏམ, }

ཚེ་འམ, }
 ཞེ་འམ, } or, or so, or ; thus, or.

ཏེ་འམ, }
 འོ་ན་ནི, } then, therefore, nevertheless.
 འོ་ན་ཡང་,

འོ་ན་ཐུང་, } though, although, albeit, not-
 འོ་ན་ཏང་, } withstanding.

འོ་ན་དང་, }
 མེད་ཐུང་, } though, although.
 མད་ཐུང་,

མེད་ཐུང་—ད་ཐུང་, although—yet.

ད་ཐུང་, yet, but yet, as yet.

ད་ཐུང་ཡང་, now too, still.

འོ་ན་ནི, }
 འོ་ན་ནེ་ནི, } if, but if.
 མཉམ་ནི,
 མཉམ་ནེ་ནི,

མཉམ་པོད་—དེ་ཏུ་ནི, }
 མཉམ་ནི—དེ་ཏུ་ནི, } if—then, so
 མཉམ་ནི—དེ་ཚེ,

ནི་ཏུ, if.

དེ་ཏུ, if, (then).

དེ་ཏུ—དེ་ཏུ, if, if, or but if ; as,

དེ་ཏུ་ཐུས་ན་—དེ་ཏུ་མ་ཐུས་ན, if you can, but if you
 cannot, &c.

ང་ན, not even so much as, not even, &c. ; as,

ང་ན་འབྲུ་གཅིག་ཐུང་མི་འབྲུག, (there is, not even
 so much as a single grain (or corn) ;

དེ་ཤུ་མ་ཐང་, nay, nay rather ; yea, what is more ;
 besides ; yet more.

ཚེ་ན, }
 ཞེ་ན, } pray, I pray ; for, because.
 མེ་ན,

§ 189 INTERJECTIONS.

ཨྱ, a mystical interjection, denoting the es-
 sential body or person of a BUDDHA or any
 other divinity.

ཨེ, ditto, denoting the word or doctrine of
 ditto.

ཨྱེ, ditto, denoting the mind or mercy of ditto.

ཨྱ་ཨྱེ་ཨྱེ་ཨྱེ་, }
 ཨྱ་ཨྱེ་ཨྱེ་ཨྱེ་, } are vocative parti-
 ཨྱ་ཨྱེ་ཨྱེ་ཨྱེ་, } cles, O, holla! &c.
 ཨྱ་ཨྱེ་ཨྱེ་ཨྱེ་, }
 ཨྱ་ཨྱེ་ཨྱེ་ཨྱེ་, }

ཐེ་མ། ཐེ་མད། ཐེ་མད། } *interj.* expressing grief;
 འོ་དྲོད། མ་མ། } alas ! oh ! woe ! O !

མོ་མ། མོ་མའོ། མོ་མ་ནོ། } *interj.* of admiration.

མ་མོ། མ་མོ་མ་མོ།, ditto of wonder.

མ་མ་མ་མ་མ་མ་མ།, ditto of great joy, happiness.

མ་མ།, *interj.* of joy, of admiration.

མ་མ། མོ་མོ་མ་མ།, *interj.* of recollection, ho ! yes.

མ་མོ། འཇམ་མོ། མཐོད་དྲོད། } denote ap-

མིན་ནོ། ཇེ་མོ། མཐོད་དྲོད། } probation ;

ལེགས་མོ། ལེགས་མོ་ལེགས་མོ། } Orare ! well

མཐོད་དྲོད། ཇེ་མཐོད་དྲོད། ཇེ་ཇེ་མཐོད་དྲོད། } donet well!

very well ! true ! truth ! yes truly ! &c.

མ་མ། མ་མ་མ། } *interj.* of disapprobation, dis-

ལ་མ། ལ་མ་མ། } pleasure

དག་པོ། མཐོད་ལམ་མེ། } *interj.* of endearment

དག་པོ། མཐོད་མཐོད། } or affection.

མ་མ་མ། མ་མ་མ། } *interj.* expressive of pain.

མ་མ་མ།

མ་མ། མ་མ་མ། } ditto of sorrow or anguish.

མ་མ། མ་མ་མ། } ditto of pain from cold.

མ་མ། མ་མ་མ། } ditto of pain from heat.

མ་མ། མ་མ་མ། } ditto of fright, horror, dread.

SYNTAX.

§ 190. If the structure or construction of the Tibetan language be compared to that of the English, the first seems, in many instances, to be totally the reverse of the last. Thus in the sentence བཅུན་མི་མ་མཐོད་པའི་དཔེ་ཞིག་ན།, in a book seen by me, the actual order of the words will be found on translation to be exactly inverted : *me by seen book a in*.

In the Tibetan, the articles, both definite and indefinite, are put always after the noun ; as, མིག་པོ།, the eye ; མི་ཞིག་, a man ; རི་པོ།, the mountain ; ལག་པ།, a or the hand ; རྒྱ་མ།, the or a superior ; རྒྱ་མེད་ཅིག་, a woman ; རྒྱ་ཞིག་, a child ; ལོ་སྤྱོད་མིག་, a garment, &c.

§ 191. The several cases of a declension are formed by postpositive particles ; and further, all the English prepositions are expressed in this tongue by postpositions. As for instance in a declension :

Singular.

Nom.	the hand,	ལག་པ།.
Gen.	of the hand,	ལག་པའི།.
Inst.	by or with hand,	ལག་པས།.
Dat.	to, into, hand,	ལག་པ་ལ། ལག་པ་ལ། ལག་པ་ལ།.
Accus.	the hand,	ལག་པ།.

Local. in the hand.

ལག་པ་ན། ལག་པར།

Abl from, out of the hand.

ལག་པ་ནས།

§ 192. Relation of Prepositions and Postpositions.

to the ocean or sea,

ཁྲ་མཚོ་ལ། ཁྲ་མཚོར།

in, on ditto.

ཁྲ་མཚོ་ན།

out of, from ditto.

ཁྲ་མཚོ་ནས།

to, up to a hull.

རི་ལ།

on, upon ditto.

རི་ན།

from on ditto.

རི་ལས། འང་རི་ནས།

to mount a horse.

རྩ་ལ་བཞུགས་པར།

sitting on a horse

རྩ་ན་འདྲེག་པ།

descending from a horse.

རྩ་ལས་འབབ་པ།

to beat with the hand.

ལག་པས་བརྒྱབ་པར།

to go together with him.

ཁོང་དང་ལྷན་ཆིག་འཁོབ་པར།

came before me.

ངའི་མཚན་ཏུ་ཤོག།

stay not in the way.

ལམ་ན་མ་ཐོད།

from whom hast thou that obtained.

ཁྱེད་ཅིས་དེ་ལྟ་ནས་ཐོབ།

for me?

ངའི་ཕྱིར་ཏུ།

to, near, by thee.

ཁྱེད་ལྷི་ཏུ་ཏུ།

from the town.

ཐོང་ཁྱེད་ནས།

to the town.

— — ཏུ

in, at, the town.

— — ན།

to go to, into, heaven.

གནམ་ཏུ་གཤེགས་པར།

to sit, or be in ditto.

གནམ་ན་བཞུགས་པར།

to descend from ditto.

གནམ་ནས་འབབ་པར།

§ 193. The nouns in general, precede their attributes, and the verbs stand, for the most part, at the end of the sentence; as, མི་བཟང་, a good man; མི་ངན་, a bad man; མི་གཅིག་, one man; མི་གསུམ་པ།, the third man; མི་མང་པོ་ཤེས་པ།, a much-knowing man; མི་མང་ཏུ་ཤོས་པ།, a man that has heard much (very expert); མི་བཟུགས་པར་ཐ་བ།, a man that must be taught or instructed.

§ 194 Verbs occur at the end of sentences, thus: ད་ནི་དེ་མི་མེས་སོ།, I do not know that; ད་ཡང་དང་པོར་དེ་མ་མེས་ནི།, I myself also did not know it at first (or have not known).

ཁྱོད་ལ་དེ་ལུས་རྟེན།, by whom is it told or said to thee? or, who told it you?

སྐད་ས་ཐུས་ལ་ཐུག་འཇུག་ལོ།, reverence (be) to BUDDHA.

ཁྱོད་ལྟ་ན་འིང་ཅ་འཇོ་བར་ཐུང་རྩི།, may you (thou) live long!

འཇུག་པ་པོས་འཇུག་པར་ཐ་བ་དག་བཅུག་ or འཇུག་ཐ་འཇུག་པོས་བཅུག་, the subduer (instructor) has subdued (disciplined) those that were to be subdued (civilized).

§ 195. The auxiliaries follow the principal verb, and it is they only that are conjugated in the several tenses, the root of the principal verb being invariable; as, in ཐེད་ཅ་འཇུག་པར་, to cause make; ཐེད་ཅུས་པར་, to can make; ཐེད་འདོད་པར་, to wish (or will) to do; (in these the verbs ཐེད་ཅ, and ཐེད་, remain in all tenses invariable)

§ 196. The article is expressed sometimes, when speaking definitely, both after the substantive and adjective; as, ཐུལ་པོ་ཆེན་པོ།, the great king. Sometimes it is dropt after both; as, ཐུལ་ཆེན་པལྒྱེ།, the four great (fabulous) kings; རྩང་པ་ནག་པོ་ or རྩང་ནག་པ།, a main (or native) of the black valley.

The article is likewise dropt in short and general enumeration; as, ཆེ་ཆུང་, great and small; ཐུལ་ཐོན་, the king and the ministers; མཐོ་དམན་, high and low; རྩུ་ སྤྱི་ ན འ འཆི་ for རྩུ་བ་དང་ སྤྱི་བ་དང་ ན སྤྱི་བ་དང་ འཆི་བའོ། there is birth, old age, sickness, and death.

But it is dropt especially, when nouns in opposition are enumerated; as, རེ་དོགས་ (for རེ་བ་དང་དོགས་པ།) hope and fear or anxiety; དག་ཤིང་, (for དག་པ་དང་ཤིང་པ།) virtue and vice; གན་མ་ས།, (for གན་མ་ག་དང་ས་གཞི།) heaven and earth.

§ 197. When two substantives are connected by the genitive sign, the article is generally expressed after the last noun; but when they are contracted into one word, by dropping the genitive sign, the article also is dropt, as in the following examples:

ཤིང་གི་རྩ་བ	—	ཤིང་རྩ་བ	the root or bottom of a tree.
— — ཐོད་པ	—	— ཐོད་པ	the middle part or body of ditto
— — ཐོ་མོ	—	— ཐོ་མོ	the top of ditto.
— — རྩོང་པོ	—	— རྩོང་པོ	the stem of ditto.

མིང་གི་ལེན་པ་གི་མེད་པ་ལྟ་བུ། the branch of a tree.

—— ལོ་མ་ —— ལོ། the leaf of ditto.

—— འབྲས་པ་མེད་པ་ལྟ་བུ། འབྲས། the fruit of ditto.

This contracted form is very common ; the learner should therefore bear it in mind in difficult sentences.

§ 198. Nouns generally precede their attributes, and then it is only the last of them that is declined in the several cases ; as, མི་ཆེན་འདི་དག།, these great men :—(here མི་ཆེན་འདི་ this great man, is in the singular, but by adding to འདི་ the plural sign དག།, the whole is made plural ; and now these four syllables remaining invariable, all the other cases are formed according to the rules of general declension.)

§ 199. A noun denoting possession or connexion of any kind with another, or the matter of which any thing is made, is, for the most part, put in the genitive, and always precedes the other noun ; as, མིའི་ལུས་པོ།, a man's body, or, the body of a man. Such genitives may be expressed adjectively also, in English ; as the human body. Other examples : ལཱ་པ་འི་སྟེང་མེ།, the finger of the hand ; ལཱ་པ་འི་མཐིམ།, the sole of the foot ; རང་པ་འི་ཐོག།, the roof or terrace of a house ; རྒྱལ་འི་འགོ་པ།, the head or chief of a village ; ལུས་འི་ལཱ་ལ་མེས་པ།, the limbs or members of the body ; གསེར་འི་དོང་རྩི།, a gold coin ; དན་ལུ་འི་གཞུང་པ།, a silver basin ; མིང་གི་ཤོང་པ།, a wooden cup ; གསེར་འི་ཁྲག་པ་ལྟ་བུ།, golden fetters or chains (for a malefactor) ; རྒྱུ་འི་ཐིགས་པ།, a drop of water, &c.

The genitive sign sometimes is dropt, thus: ལཱ་པ་འི་སྟེང་པ་ལྟ་བུ། (for ལཱ་པ་འི་སྟེང་པ་ལྟ་བུ།) the doctrine, or religion, of BUDDHA ; འཇིག་རྟེན་མཐོན་པོ།, (for འཇིག་རྟེན་འི་མཐོན་པོ།) the lord (or patron) of the world (BUDDHA).

§ 200. When several words are connected in a sentence, they seldom require above one sign of the case they are in ; as, ལྷ་རྒྱ་མེད་ལོགས་འཇིགས་ལཱ་པ་འི་སྟེང་པ་ལྟ་བུ།, the gods, Nagas, men, et cetera, paid homage to (reverenced or saluted) BUDDHA ; རྒྱལ་མེན་འབད་པ་མཐོན་པོ་ལྟ་བུ།, the only refuge (or protection) of the king, ministers, and of all the subjects (or vassals) ; རང་གི་པ་མ་དང་མི་གཞན་མཐོན་པོ་ལྟ་བུ།, to my own (father and mother) parents, and to every other person.

§ 201. The adjectives, generally, are put after their nouns, and are declined in the several cases of both numbers, according to the form of general declension, the nouns being then invariable before them ; as :

§ 194 Verbs occur at the end of sentences, thus : ད་ནི་དེ་མི་ཤེས་སོ, I do not know that ; ད་ཡང་དང་པོར་དེ་མི་ཤེས་ནི, I myself also did not know it at first (or have not known).

ཆོད་ལ་དེ་ཕྱི་ཟེའ, by whom is it told or said to thee ? or, who told it you ?

ལངས་ཐུས་ལ་ཐུག་འཛིན་ལོ, reverence (be) to BUDDHA.

ཆོད་ཡུན་རིང་ཙ་འཛོ་བར་ཐུང་ཅིག, may you (thou) live long !

འཕུལ་བ་པོས་གཟུག་བར་ཐུག་དག་བཅུ་ or གཟུག་ཐུག་པོས་བཅུ་, the subduer (instructor) has subdued (disciplined) those that were to be subdued (civilized).

§ 195. The auxiliaries follow the principal verb, and it is they only that are conjugated in the several tenses, the root of the principal verb being invariable ; as, in ཐེད་ཅ་འཕྲུག་པར, to cause make ; ཐེད་ཅ་པར, to can make ; ཐེད་འདོད་པར, to wish (or will) to do ; (in these the verbs ཐེད་ཅ, and ཐེད, remain in all tenses invariable)

§ 196. The article is expressed sometimes, when speaking definitely, both after the substantive and adjective ; as, ཐུལ་པོ་ཆེན་པོ, the great king. Sometimes it is dropt after both ; as, ཐུལ་ཆེན་བཞི, the four great (fabulous) kings ; ཟང་པ་ནག་པོ་ or ཟང་ནག, the black valley ; ཟང་པ་ནག་པོ་པ་ or ཟང་ནག་པ, a man (or native) of the black valley.

The article is likewise dropt in short and general enumeration ; as, ཆེ་ཆུང, great and small ; ཐུལ་གྲོན, the king and the ministers ; མཐོ་དམན, high and low ; ཐྱེ རྟེ རྟེ རྟེ for ཐྱེ་བ་དང་། རྟེ་བ་དང་། རྟེ་བ་དང་། རྟེ་བ་ལོ། there is birth, old age, sickness, and death.

But it is dropt especially, when nouns in opposition are enumerated ; as, རེ་དོན་ལ (for རེ་བ་དང་དོན་ལ་པ) hope and fear or anxiety ; དག་ཤིག, (for དག་པ་དང་ཤིག་པ) virtue and vice ; གནམ་ལ, (for གནམ་ག་དང་ལ་གཞི) heaven and earth.

§ 197. When two substantives are connected by the genitive sign, the article is generally expressed after the last noun ; but when they are contracted into one word, by dropping the genitive sign, the article also is dropt, as in the following examples :

- | | | | |
|------------|---|---------|----------------------------------|
| ཤིང་གི་ཚུབ | — | ཤིང་ཚུབ | the root or bottom of a tree. |
| — — ཐེད་པ | — | — ཐེད | the middle part or body of ditto |
| — — ཐེ་མོ | — | — ཐེ | the top of ditto. |
| — — མོང་པོ | — | — མོང | the stem of ditto. |

མིང་གི་ཕག་ག མིང་ཕག, the branch of a tree.

— ལོ་མ — ལོ, the leaf of ditto.

— འབྲས་བུ — འབྲས, the fruit of ditto.

This contracted form is very common; the learner should therefore bear it in mind in difficult sentences.

§ 198. Nouns generally precede their attributes, and then it is only the last of them that is declined in the several cases; as, མི་ཆེན་འདི་དག, these great men:—(here མི་ཆེན་འདི this great man, is in the singular, but by adding to འདི the plural sign དག, the whole is made plural; and now these four syllables remaining invariable, all the other cases are formed according to the rules of general declension.)

§ 199. A noun denoting possession or connexion of any kind with another, or the matter of which any thing is made, is, for the most part, put in the genitive, and always precedes the other noun; as, མིའི་ལུས་ལོ་, a man's body, or, the body of a man. Such genitives may be expressed adjectively also, in English; as the human body. Other examples: ལག་པའི་སྟེང་མེ, the finger of the hand; སང་པའི་མཐོལ, the sole of the foot; ཁང་པའི་ཁོག, the roof or terrace of a house; རྒྱལ་ཁྱིའོ་ལོ་ལྷོ་མ, the head or chief of a village; ལུས་ཀྱི་ཕྱག་ལག་ཆམས་པ, the limbs or members of the body; གསེར་ཁྱིའོ་དོང་རྩེ, a gold coin; དཔེན་ཁྱིའོ་གནོད་པ, a silver basin; མིང་གི་མོང་པ, a wooden cup; གསེར་ཁྱིའོ་རྒྱུན་པ་ལྷོ་མ, golden fetters or chains (for a malefactor); རྒྱུ་འཁྱིའོ་གསལ་པ, a drop of water, &c.

The genitive sign sometimes is dropt, thus: སངས་རྒྱལ་པ་ལྷོ་མ་ལྷོ་མ (for སངས་རྒྱལ་པ་ལྷོ་མ་ལྷོ་མ་ལྷོ་མ) the doctrine, or religion, of BUDDHA; འཇིག་རྟེན་མགོན་པོ་ (for འཇིག་རྟེན་ཁྱིའོ་མགོན་པོ་) the lord (or patron) of the world (BUDDHA).

§ 200. When several words are connected in a sentence, they seldom require above one sign of the case they are in; as, ལྷ་ལྷ་མི་ལ་སོགས་ཀྱིས་སངས་རྒྱལ་པ་ལྷོ་མ་ལྷོ་མ་ལྷོ་མ, the gods, Nagas, men, et cetera, paid homage to (reverenced or saluted) BUDDHA; རྒྱལ་ཁྱིའོ་འབདས་ཐམས་ཅད་ཀྱི་ཐུབས་གཅིག་པོ་, the only refuge (or protection) of the king, ministers, and of all the subjects (or vassals); འདྲ་གཤམ་པ་དང་མི་གཞན་ཐམས་ཅད་ལ་, to my own (father and mother) parents, and to every other person.

§ 201. The adjectives, generally, are put after their nouns, and are declined in the several cases of both numbers, according to the form of general declension, the nouns being then invariable before them; as :

§ 194. Verbs occur at the end of sentences, thus: ང་ནི་དེ་མི་ཤེས་སྟེ།, I do not know that ; ང་ཡང་དང་པོར་དེ་མི་ཤེས་ཤིང་།, I myself also did not know it at first (or have not known).

ཆོད་ལ་དེ་ཕུས་ཤིང་།, by whom is it told or said to thee ? or, who told it you ?

སངས་རྒྱས་ལ་ཐུག་འཇིག་ལོ།, reverence (be) to BUDDHA.

ཆོད་ལྟ་ནི་རིང་ཙ་འཛི་བར་ཐུར་ཅིང་།, may you (thou) live long !

འབྲུག་བ་ལོས་གཟུག་བར་ཁྱ་བ་དག་བཟུག་ or གཟུག་ཁྱ་འབྲུག་ལོས་བཟུག་, the subduer (instructor) has subdued (disciplined) those that were to be subdued (civilized).

§ 195. The auxiliaries follow the principal verb, and it is they only that are conjugated in the several tenses, the root of the principal verb being invariable ; as, in ཐེད་ཟ་འབྲུག་པར་, to cause make ; ཐེད་ཟས་པར་, to can make ; ཐེད་འདོད་པར་, to wish (or will) to do ; (in these the verbs ཐེད་ཟ་, and ཐེད་, remain in all tenses invariable)

§ 196. The article is expressed sometimes, when speaking definitely, both after the substantive and adjective ; as, ཐུག་པོ་ཆེན་པོ།, the great king. Sometimes it is dropt after both ; as, ཐུག་ཆེན་པནྟི།, the four great (fabulous) kings ; ཟུང་པ་ནག་པོ་ or ཟུང་རྒྱུག་, the black valley ; ཟུང་པ་ནག་པོ་ལ་ or ཟུང་རྒྱུག་ལ་, a man (or native) of the black valley.

The article is likewise dropt in short and general enumeration ; as, ཆེ་ཆུང་, great and small ; ཐུག་ཤོན་, the king and the ministers ; མཐོ་དམན་, high and low ; རྩེ། རྩ། རྩ། འཆི་ for རྩེ་བ་དང་། རྩེ་བ་དང་། རྩེ་བ་དང་། འཆི་བའོ། there is birth, old age, sickness, and death.

But it is dropt especially, when nouns in opposition are enumerated ; as, རེ་དོན་ལ་ (for རེ་བ་དང་དོན་ལ་,) hope and fear or anxiety ; དགེ་ཤིང་, (for དགེ་བ་དང་ཤིང་ལ་,) virtue and vice ; གནམ་ལ་, (for གནམ་ག་དང་ས་གཞི།,) heaven and earth

§ 197. When two substantives are connected by the genitive sign, the article is generally expressed after the last noun ; but when they are contracted into one word, by dropping the genitive sign, the article also is dropt, as in the following examples :

- ཤིང་གི་རྩ་བ་ — ཤིང་རྩ་, the root or bottom of a tree.
 — ཤིང་ལ་ — ཤིང་, the middle part or body of ditto
 — ཟུ་མོ་ — ཟུ་, the top of ditto.
 — རྩོང་པོ་ — རྩོང་, the stem of ditto.

མིང་གི་ཡལ་ག མིང་ཡལ་, the branch of a tree.

— ལོ་མ — ལོ་, the leaf of ditto.

— འབྲས་བུ — འབྲས་, the fruit of ditto.

This contracted form is very common ; the learner should therefore bear it in mind in difficult sentences.

§ 198. Nouns generally precede their attributes, and then it is only the last of them that is declined in the several cases ; as, མི་ཆེན་འདྲི་དག, these great men :—(here མི་ཆེན་འདྲི this great man, is in the singular, but by adding to འདྲི the plural sign དག, the whole is made plural ; and now these four syllables remaining invariable, all the other cases are formed according to the rules of general declension.)

§ 199. A noun denoting possession or connexion of any kind with another, or the matter of which any thing is made, is, for the most part, put in the genitive, and always precedes the other noun ; as, མིའི་ལྗས་པོ་, a man's body, or, the body of a man. Such genitives may be expressed adjectively also, in English ; as the human body. Other examples : ལག་པའི་སྟེང་མེ, the finger of the hand ; སང་པའི་མཐིམ་, the sole of the foot ; ཁང་པའི་ཐོག་, the roof or terrace of a house ; ཐུག་ཐི་འགོ་པ་, the head or chief of a village ; ལྗས་ཐི་ཡན་ལག་རྩམས་, the limbs or members of the body ; གསེར་ཐི་དོད་ཆེ་, a gold coin ; དཔལ་ཐི་གནད་པ་, a silver basin ; མིང་གི་པོར་པ་, a wooden cup ; གསེར་ཐི་ཁྲི་གསལ་ལྟོག་, golden fetters or chains (for a malefactor) ; རྒྱུ་འཇིགས་པ་, a drop of water, &c.

The genitive sign sometimes is dropt, thus: སངས་རྒྱལ་བ་ལྟན་པ་ (for སངས་རྒྱལ་བའི་བ་ལྟན་པ་) the doctrine, or religion, of BUDDHA ; འཇིག་རྟེན་མགོན་པོ་, (for འཇིག་རྟེན་ཐི་མགོན་པོ་,) the lord (or patron) of the world (BUDDHA).

§ 200. When several words are connected in a sentence, they seldom require above one sign of the case they are in ; as, ལྗ་རྒྱ་མི་ལོ་གས་ཐི་ས་སངས་རྒྱལ་ལོ་གས་ལོ་, the gods, Nagas, men, et cetera, paid homage to (reverenced or saluted) BUDDHA ; ཐུག་ཐི་འགོ་པ་འཇམ་གཏན་ཐི་ཐུགས་འཇིག་པོ་, the only refuge (or protection) of the king, ministers, and of all the subjects (or vassals) ; རང་གི་པ་མ་དང་མི་གཞན་ཐམས་ཅད་ལ་, to my own (father and mother) parents, and to every other person.

§ 201. The adjectives, generally, are put after their nouns, and are declined in the several cases of both numbers, according to the form of general declension, the nouns being then invariable before them ; as :

Singular.

Nom. & Acc. མི་བཟང་པོ་, a (or the) good man.

Instr. མི་བཟང་པོས་, by a good man.

Gen. or Poss. མི་བཟང་པོའི་, a good man's.

Dat. མི་བཟང་པོ་ལ་, to a good man

Abbl. མི་བཟང་པོ་ནས་, from a good man.

Plural.

མི་བཟང་པོ་རྣམས་, good men.

མི་བཟང་པོ་རྣམས་ཀྱིས་, by good men

མི་བཟང་པོ་རྣམས་ཀྱི་, good men's.

མི་བཟང་པོ་རྣམས་ལ་, to good men

མི་བཟང་པོ་རྣམས་ནས་, from good men

§ 202. When the adjectives precede their nouns they are invariable in all cases, and stand either without any article, or in the genitive form; as, དམ་པའི་ཚོས་, holy religion; སྐམ་ས་, dry land, the continent; སྐམ་སར་སྐྱབ་པར་, to arrive at dry land (to reach the continent, or to land).

§ 203. Numerals, both cardinal and ordinal, like adjectives, are put always after the substantives with which they are connected; as, ལོ་གཅིག་, one year; ལེན་བཟུང་, the tenth chapter.

§ 204. Cardinals, expressive of any great quantity, require, in general, that the preceding noun be in the singular; as, མི་བཟུ་, ten men; ལོ་བཟུ་, a hundred years; དམག་མི་ཕྱེད་ཕྲག་བཟུ་, a hundred thousand soldiers, (or warriors); བོད་ཁྱིའི་ཚོ་གཅིག་, a myriad of dwelling places or houses; བོད་ཁྱེར་འབུམ་ཕྲག་, a hundred thousand towns, (or cities); རྒྱུད་མི་ས་, a million of inhabitants, &c. &c.

§ 205. To facilitate the formation of sentences, and the distinction of the subject and the predicate in them, here follow some questions (together with answers to them) made by the interrogative pronouns, དེ་ and ཅུས་, who? and by whom? ཡང་, which? whether? ཡང་གིས་, by which? by whom? ཅི་, what? ཅིས་ or ཅི་གིས་, by or with what? The answer must conform with the question in the repetition of the postpositions, &c.

§ 206. དེ་, who? དཀོན་མཆོག་, God; བདམ་ཆུས་, BUDDHA; ཆེ་ལཔོ་, the king; ལྷ་མ་, the chief priest; སྐོན་པོ་རྣམས་, the ministers or officers; འབདས་པ་ཐམས་ཅད་, all the people or subjects.

§ 207. འདི་ཅུས་མཛོད་ (བཅིས་ or ཅུས་), by whom is made this? or who has made this? དེ་དཀོན་མཆོག་གིས་མཛོད་, it is made by God, or God has made it.

དེ་བདམ་ཆུས་ཀྱིས་མཛོད་, it is made by BUDDHA, or BUDDHA has made it.

དེ་ཆེ་ལཔོ་གིས་མཛོད་, it is made by the king, or the king has made it.

དེ་ལྷ་མ་གིས་མཛོད་, it is made by the chief priest, or the chief priest has made it.

དེ་སྐོར་པོ་མཉམ་ས་ཁྱིམ་བཞིན་, it is made by the ministers, or the ministers have made it.

དེ་འདས་པ་ཐམས་ཅད་ཁྱིམ་པུས་, it is made by all the people, or all the people have made it.

§ 208. གང་ or གང་གིས་, which ? whether ? who ? (quis ? uter ? quisnam ?) གང་དག་, plural, who ?

འདི་, this ; འདི་ནི་, this here ; འདི་དག་, these ; འདི་དག་ནི་, these here.

དེ་, that ; དེ་ནི་, that there ; དེ་དག་, those ; དེ་དག་ནི་, those there ; མ་ཇི་, this here ; ཡ་ཇི་, that there. རྒྱ་བོ་དག་, these here (on this side) ; ཡ་བོ་དག་, those there (on the other side).

གང་, གང་གིས་, whether ? or which of two or of more ?

ཆེ་བ་, the greater one, or the elder ; རྒྱང་བ་, the little one or the younger.

མཐོ་བ་, the high or higher ; དམའ་བ་, the low or lower.

ལྗེ་བ་, the heavy ; ཡང་བ་, the light.

དཀར་པ་, the white ; ཀླུ་པ་, the black.

ལྷན་པ་, the rich ; དུལ་པ་, the poor.

འཚོང་ས་པ་, the wise ; ལྷན་པ་, the fool.

གཞུགས་པ་, the right, (hand or side :) གཞོན་པ་, the left, (hand or side.)

§ 209. འདི་གང་གིས་བྲིས་སོ་, by which, or by whom, is this written ; or who wrote this ?

དེ་བརྟག་གིས་བྲིས་སོ་, it is written by me.

— ཇས་, — — or I wrote it.

— རོ་བོས་, — — ditto.

— འདིས་, — — this wrote it.

— དེས་, — — that ditto.

— ཡིག་མཆན་གྱིས་, — — it is written by the clerk.

or དེ་ཡི་གེ་པས་, — — or, the writer wrote it.

§ 210. དེ་མི་འདུག་ or མི་ཡིན་, what is it ? དེ་མཉམ་ས་མི་དག་ཡིན་, what are they or those ?

དཔེ་ཆ་གིས་, a book ; གུ་མཚན་, a sheep ; བོ་སྤྲུལ་པོ་གིས་, a white garment ; ཡོ་ས་མིག་ or རི་བོང་གིས་, a hare ; རྩ་མོ་གིས་, a cap or hat ; འདི་དག་ནི་དམག་མི་དག་ཡིན་སོ་, these are soldiers (or warriors).

དེ་ན་མི་ཡོད་, what is there ? ལངས་ཁྱིམ་གྱི་ཁུག་པ་, the foot step, (or the impression of the foot step) of BUDDHA ; གསེར་ཡིག་གིས་བྲིས་པའི་རྒྱུགས་བསྟུན་གིས་, a volume written in golden character ; དཔེ་ཆ་པར་སྟོན་གིས་, a printed book ; དམག་གི་ཁུག་པ་འདི་ or དམག་ཆས་མཉམ་ས་སོ་, there are warlike instruments.

§ 211. Examples of the agentive and instrumentive cases being used in the same sentence ; as, རོང་གིས, རག་པས, by him, with the hand, or he with ditto ; རོང་ཞིས་རྩོད་མིས་ (or རི་ཡིས་) བུད་ས, with what has he beaten thee ? (or with what thing has thou been beaten by him ?)

རོང་གིས་ང་ལ་ག་པས་བུད་ས, he beat me with the hand.

———— བུའི་ཐྱབ་མྱིས་ —, he beat me with the back of the hand.

———— དབུག་པས་ —, he beat me with a stick.

———— རྩག་མས་ —, he beat me with a rod.

———— སྒོང་གི་ཐོ་བས་ —, he beat me with a wooden hammer.

§ 212. རྒྱུ་གཤམ་འདྲི་ཅིས་ (or རི་ཡིས་) རྒྱུ་ག or རྒྱུ་ག་པར་ཐེད་ (or རྒྱུ་ག་པར་འབྱུང་), by what is (or will be) this world destroyed ; མེས་ or མེ་ཡིས་, by fire ; རྩས་ or རྩ་ཡིས་, by water ; རྩྭ་གིས་, by wind ; རྩྭ་དང་ཐུན་མ་ཚོགས་ཐུས་, by all sorts of efficient causes.

§ 213. རྒྱུ་ཕྱི་ (or རྩ་ཡི་) ཡིན་, whose is this ? དཀོན་མཆོག་གི་, God's ; ལངས་ཐུས་ཐུ་, BUDDHA's ; ཐུན་པོའི་, the king's ; ཁྲ་མའི་, the chief priest's or high priest's ; བློན་པོ་མཉམས་ཐུ་, the minister's or officer's ; ཡུལ་མི་དག་གི་, the villagers' ; ཡུ་ཆེན་ཐུ་, the great LAMA's of Teshi-lunpo ; (བཟ་ཤིས་ཐུན་པོའི་) ཐུན་ག་གོང་མ་ཆེན་པོའི་, the Chinese Emperor's.

§ 214' རྩྱའི་ཐུ་, (ཆེད་ཟེའ་དོན་ཟེའ་མད་ཟེ,) on whose account ? in whose behalf ? for whom ? དཀོན་མཆོག་གི་ཐུ་ (or ཐུ་ཟེའ་ཟེ, ཆེད་ or ཆེད་ཟེ, དོན་ or དོན་ཟེ, མད་ or མད་ཟེ,) for Goo's sake, on account of God, &c. &c., (add ཆེད་ཟེ in the same manner to each of the genitive or possessive cases in § 213 so far as ; ཐུན་ག་གོང་མ་ཆེན་པོའི་ ཆེད་ཟེ, on account of, for, in behalf of the Chinese Emperor)

§ 215 རྩ་ལ་, to whom ; དཀོན་མཆོག་ལ་, to Goo ; ལངས་ཐུས་ལ་, to BUDDHA ; ཐུན་པོ་ལ་, to the king ; ཁྲ་མ་ལ་, to the chief priest ; བློན་པོ་མཉམས་ལ་, to the ministers or officers ; བོད་མི་ཆམས་ལ་, to the citizens.

§ 216. དེ་ཅིར་ (for རི་ཟེ) འབྱུང་, into what will that be changed or turned ? or, what will (or shall) that become ? དཀོན་མཆོག་ཟེ, into God ; རོང་ལངས་ཐུས་ལྟ་འབྱུང་, he will become (or turn into) a BUDDHA ; རྩ་—(for རྩ་ཟེ) ditto a God ; ཐུན་པོ་ལྟ་འབྱུང་, he shall become a king ; ཁྲ་མར་—into a LAMA or a LAMA ; མིར་—(for མི་ཟེ), into a man, or a man.

§ 217. རྩ་ནས་ or རྩ་ལས་, of whom ? from whom ?

དཀོན་མཆོག་ནས་, } of or from God.
or — ལས་, }

ལངས་ཐུས་ནས་ } of or from BUDDHA.
or, — — ལས་ }

ཐུས་པོ་ནས་ } of or from the king.
or, — — ལས་ }

ཐོག་ལ་ཐམས་ཅད་ནས་, from all quarters.

མི་ལྔ་ནས་, from all men.

§ 118. The expressions formed in English, by the auxiliary verb 'to have' and to have not, (or not to have) are rendered here by the substantive verb ཡོད་ 'to be' (to one) and མེད་ not to be; as:

ཕུ་ལ་ཡོད་, to whom is? or who has?

དཀོན་མཆོག་ལ་ཡོད་ཏན་ཐམས་ཅད་ཡོད་, (to God are, &c.) or God has all good qualities or perfections.

ལངས་ཐུས་ལ་ཕྱོད་ཅི་ཡང་མེད་, (there is no defect, &c.) BUDDHA has no defects, or is without imperfections.

ཐུས་པོ་ལ་རྒྱུ་ཡོད་, the king has riches.

ཐུ་མ་ལ་ཆོས་ཀྱི་ཐུས་ཐིང་ཡོད་, the high priest (or LAMA) has spiritual dominion.

ཐོན་པོ་མཉམས་ལ་དབང་ཡོད་, the ministers (officers or magistrates) have power or authority.

ཕུ་ལ་མི་རྣམས་ལ་ཐབ་མད་པོ་འདུག་, the country people have much to do.

§ 219. The use of the relative pronouns ཡང་—ཇི་(གང་ལ་—ཇི་ལ་, to whom—to him, or who—to him.)

“གང་ལ་ཡོད་ཏན་མཆོག་མད་པོ།

ལངས་ཐུས་དེ་ལ་ཐུག་འཇོག་ལོ།”

“I pay homage to that BUDDHA,

Who has the chief perfection.”

(or salutation to the Supreme Intelligence).

§ 220. Since there is no variation in verbs, with respect to person and number; these are determined by the preceding subject, consisting of a pronoun, noun or proper name; as, ང་, I; ཁྱོད་, thou; ཁྱེ་, he, she; བད་, we; ཁྱོད་ཅག་, ye; ཁྱེ་ཅག་, they, འགྱོད་, going; ཡོད་, I go, འགྱོད་, thou goest, འགྱོད་, he goes, ཡོད་, we go, འགྱོད་, ye go, འགྱོད་, they go.

དེ་ལྟ་བུ་ཆོད་, by whom has it been brought? or who brought it?

མི་འདི་དག་གིས་ཆོད་, by these men has it been brought, or these men brought it.

དེ་ངེད་ཀྱིས་བསྐྱུངས་སོ་, I have perused (read over) it.

དེ་ཆེད་ཀྱིས་ — —, you (thou hast) have ditto.

དེ་ཁོང་གིས་ — —, he has perused it, (or it has been read over by me, thee, and him)

དེ་དག་ངེད་ཀྱིས་བསྐྱུངས་སོ་, we have perused those (read over).

དེ་དག་ཆོད་ཀྱིས་ཀྱིས་ — —, you have ditto.

དེ་དག་ཁོང་ཀྱིས་ཀྱིས་ — —, they have ditto, (or they have been read over by us, you and them)

བཙམ་མཁན་འདས་ཀྱིས་བཀའ་རྒྱལ་པ་, BHAGAVAN commanded or said.

འདས་ཀྱིས་མཁས་ཀྱིས་བཀའ་རྒྱལ་པ་, the BUDDHAS commanded or said.

སྐྱེན་དག་འདས་ཀྱིས་བཀའ་རྒྱལ་པ་, Ananda begged, (or asked, requested)

གན་ཤོས་མཁས་ཀྱིས་བཀའ་རྒྱལ་པ་, the hearers (*shrāvakas*) begged (requested or asked).

§ 221. The objective is the same with the nominative in Tibetan, and this case is used before neuter and intransitive verbs, even when it denotes the object of action; as, ང་འགྲོ་ལོ་, I go; དེ་ཅི་ཡིན་, what is that; ཅུ་ལོ་ག་ན་བཞུགས་, where is the king? ཁོ་གཞིན་མ་ལོན་, he has not slept; ཆོད་ཅི་ཅེད་འཕྲུག་, what art thou doing? ཆོད་ནས་ཐེབས་, when are you come, (or arrived)? གི་མ་མར་སོང་ or མར་ཆིང་, the sun has arisen; ཟླ་བ་ཐབ་སོང་, the moon has set; རྒྱུད་བར་ཐེད་, he is beaten; འཇིག་རྟེན་འཇིག་པར་ཐེད་, the world is destroyed.

§ 222. The case denoting the agent, by whom, or the instrument with which, any action is produced, is called the instrumentive. This case occurs very frequently, since it is used both before active and passive verbs, or before every verb denoting a transitive action on an object or person. In the languages of Europe, it may be rendered properly by the subjective or nominative case, and by the preposition 'with' or 'by' (when any instrument, manner, or way of action is to be expressed); and in the passive form or voice, with the particle 'by'; as, དེ་བདག་གིས་ང་གི་ཡག་པས་བྲིས་, I wrote it with my own hand, or it is written by me; ཆོད་ལོ་སྐྱེན་ཀྱིས་བསྐྱུང་ or བསྐྱུང་བར་ཐེད་, the king is respected by him, or, all do respect the king.

ཆོས་འདི་འདས་ཀྱིས་བྱས་པ་ལོ་, གསུང་ངོ་, གསུང་བར་འབྱུང་པ་། this doctrine has been, is, and will be taught (commanded) by BUDDHA; or, BUDDHA has taught, is teaching, and will teach this doctrine.

PROSODY.

§ 223. In Tibetan, verse differs little from prose; since there is no distinction of vowels into short and long, accented and emphatical; consequently there are no poetical feet measured by short and long syllables. All poetical compositions are in a sort of blank verse (rhyme not being in use, except in some few instances) differing from each other (or from one another) only in the number of syllables.

Although several poetical works, (as, the "*Kāvya-darśha*," by DANDI,) have been translated by the Tibetans, they have not adopted the metrical feet used in Sanskrit versification.

§ 224. The several poetical pieces (or verses) occurring in the KAN-GYUN and STAN-GYUN, and in other works derived from India, have been rendered by the Tibetans, in blank verses, consisting, generally, of four lines each of seven syllables. But in the invocations and benedictions, at the beginning and end of some treatises or works, a few verses or stanzas of four lines, are sometimes introduced, consisting each of 9, 11, 13 or more syllables.

§ 225. By adopting the mythological and religious systems of the Brahmanists and Buddhists of India, the Tibetans have indeed formed a copious poetical language, borrowing many epithets and mythological embellishments from those sources. But since their verses are free from the fetters of rhyme and metre, all the poetical pieces in Tibetan, originals or translations, may be read with as much ease, as if they had been written in prose.

LIST OF VERBS.

§ 226. *Note.* The ཡ, *pa*, and ཅ, *ca*, terminations are used with this difference, that the ཡ is put after the following final letters of the verbal root; viz ཇ་ཏ་ཨ་ཨ་ཨ་, and the ཅ after ཇ་ཨ་ཨ་ (or after any vowel). The verbs in the following list, as they now stand with the ཡ and ཅ terminations, are properly participial or verbal nouns. In the infinitive the terminations would be ཇ་, *par*, and ཅ་, *car*, which likewise frequently occur in this language; but, since the participial form is more consistent with the Tibetan practice, they have been so expressed in the following list, in that language; while the English meaning is given in the infinitive.

ALPHABETICAL LIST OF TIBETAN VERBS :

- གྲག་པ་, *v. a.* to read, peruse ; *v.* བགྲག་པ་.
 གྲག་ཀ་ཕྱེད་པ་ or གྲག་ཀ་འཕྲོལ་པ་, *v. a.* to censure, blame.
 གྲྭ་པ་, *v. a.* to mend, patch
 གྲྭ་པ་, *v. a.* to read ; *v.* གྲྭ་པ་.
 གྲྭ་པ་, *v. n.* to mend, patch shoes, &c. ; *v.* གྲྭ་པ་.
 ར་གཙོད་པ་, *v. a.* to cover (the mouth of a vessel, &c.)
 ར་གསལ་ཕྱེད་པ་, *v. a.* to flatter.
 ར་ཅད་ཕྱེད་པ་, *v. a.* to give fair words.
 ར་ཤེད་པ་, *v. a.* to abuse by ill words.
 ར་ཤོད་ཕྱེད་པ་, *v. a.* to say, utter, repeat with a loud voice.
 ར་དམིགས་པ་, *v. a.* to subtract, diminish.
 ར་འབབ་པ་, *v. n.* to snow, to fall (as snow).
 ར་འབྲུ་པ་, *v. n.* to open, blow (as a flower).
 ར་འབྲུ་པ་, *v. n.* to change in colour.
 ར་འཕྲེ་པ་, *v. n.* to open, to blow (as a flower).
 ར་འཕྲེད་པ་, *v. a.* to open his, &c. mouth.
 ར་འགྲོ་པ་, *v. n.* to be still, silent, not to speak
 ར་འགྲོ་ཏེ་འདུག་པ་, *v. n.* to sit still, to hold his peace.
 ར་ཅད་ཕྱེད་པ་, *v. a.* to boast, brag, glory in
 ར་ལྷུ་ར་པ་, *v. a.* to change the colour of, &c
 རྩལ་པ་, *v. a.* to encompass, pervade, comprehend, include ; to conceive.
 གང་པ་ or གང་ཡིན་པ་, *v. n.* to be full or replete.
 གང་བཟང་ཕྱེད་པ་, *v. a.* to make full, to fill.
 གང་བཟང་འབྲུ་པ་, *v. n.* to become full.
 གལ་པ་, *v. n.* to abscond
 གུར་ཕྱེད་པ་, *v. a.* to dance.
 གྲོ་པ་, *v. a.* to perceive, understand.
 གྲོན་པ་, *v. a.* to put on, wear
 གྲོན་པ་, *v. a.* ditto.
 གྲལ་པ་, *v. n.* to yawn, to gape.
 གྲེད་པ་, *v. n.* to discourse, talk.
 གྲེལ་པ་, *v. a.* to make flat, level.
 གྲོད་པ་, *v. a.* to loose, relax, slacken.
 གཙག་པ་, *v. a.* to conceive, mind, fix in the mind
 གཙད་པ་, *v. n.* to cut off
 གཙལ་པ་, *v. a.* to scatter, spread, put asunder
 གཙོ་པ་, *v.* to make water.
 གཙུ་པ་, *v. a.* to twist, wreath, wind.
 གཙུན་པ་, *v. a.* to make soft, pliant, tame.
 གཙུར་པ་, *v. a.* to compress, include, bring on to an extremity.
 གཙེར་གལ་པ་, *v. n.* to lie naked.
 གཙོག་པ་, *v. a.* to break, to break asunder, off.
 གཙོད་པ་, *v. a.* to cut ; *v.* གཙད་པ་.
 གཙོར་པ་, *v. a.* to spread, scatter, disperse
 གཙུལ་པ་, *v. a.* to examine, explore, spy.
 གཤེར་པ་, *v. a.* to get, acquire, procure, provide.
 གཤེག་པ་, *v.* to desire, wish earnestly, strive, endeavour.
 གཏད་པ་, *v. a.* to give over, to bestow on, *v.* གཏོད་པ་.
 གཏད་རྩལ་ཕྱེད་པ་, *v. a.* to give thanks ; to remunerate.
 གཏད་རྩལ་འབྲུག་པ་, *v. a.* ditto.

གནད་པ, *v. a.* to give to, intrust, commit to; *v.*

གནད་པ.

གནར་བ, *v. a.* to bleed, to let blood.

གཏིག་པ, *v. n.* to drop, drip, fall in drops.

གཏིབ་པ, *v. n.* to be overcast with.

གཅུག་པ, *v. a.* to touch, reach to, join, meet.

གཟབ་པ, *v. a.* to cut into small pieces.

གཟུག་པ, *v. a.* to reduce into powder, to grind.

གཏོག་པ, *v. a.* to make a noise with the fingers.

གཏོགས་པ, *v. n.* to belong, appertain to, to be taken to.

གཏོང་བ, *v. a.* to give, yield, bestow, grant; *v.*

གཏང་བ.

གཏོང་བར་འཇུག་པ, *v. c.* to cause to give.

གཏོང་བར་མཁས་པ, to be able to give.

གཏོང་བར་མེད་པ, not to be able to give.

གཏོང་བར་ཐེད་པ, the act of giving, or the state of being given.

གཏོད་པ, *v. a.* to giro, commit, entrust to; *v.*

གཏད་པ.

གཏོར་བ, *v. a.* scatter, spread, disseminate; *v.*

འཇོར་བ.

གདགས་པ, *v. a.* to tie, bind, fasten, compose;

v. a. འདེགས་པ.

གདང་བ, *v. a.* to open wide, to menace.

གདམ་པ, *v. a.* to cast, spread, scatter; make;

v. a. འདེགས་པ.

གདམས་པ, *v. a.* to advise, counsel.

གདུང་བ, *v. n.* to be, to be found.

གདིང་བ, *v. a.* to spread on the ground; *v. a.* འདིང་བ.

གཙུག་པ, *v. a.* to gather together; *v. a.* གཙུག་པ.

གཙུག་པ, *v. a.* to make tame, break, subdue, to discipline, educate; *v. a.* འཇུག་པ.

གཙུག་པ, *v. a.* to lift, hold, take up, to weigh; *v. a.* འདེགས་པ.

གཙོན་པ, *v. a.* to utter, say, tell with a loud voice; *v. a.* འཙོན་པ.

གཙང་བ, *v. a.* to allow, grant; yield, permit.

གནས་པ, *v. n.* to dwell, abide; be, continue.

གནོང་བ, *v. n.* to be ashamed.

གནོད་པ, *v. a.* to hurt, to do harm to.

གནོན་པ, *v. a.* to depress, humble, deject; surpass; *v. a.* གནོན་པ.

གཙོང་བ, *v. a.* to strain, filter; let out blood; *v. a.* འཙོང་བ འཙོང་བ.

གཙོབ་པ, *v. a.* to rub together.

གཙོ་བ, *v. a.* to hurt, to do harm to; *v. a.* འཙོ་བ.

གཙོར་བ, *v. a.* to injure, hurt, do wrong to.

གཙུག་པ, *v. a.* to lay, place, put; *v. a.* འཇུག་པ.

གཙུག་པ, *v. a.* to weigh, measure; pay, repay; *v. a.* འཇུག་པ.

གཙུག་པ, *v. a.* to try, prove, examine; to be ruined; *v. a.* འཇུག་པ.

གཙུག་པ, *v. a.* to suck out; *v. a.* འཇུག་པ.

གཙུག་པ, *v. a.* to put, place in order, to arrange.

གཙུག་པ, *v. a.* to overpower, subdue, conquer; *v. a.* འཇུག་པ.

གཙུག་པ, *v. a.* to smite, beat.

གཙུག་པ, *v. a.* to lay, put; shut; *v. a.* འཇུག་པ.

གཙུག་པ, *v. n.* to attend, be heedful.

བཟུང་བ་, *v. a.* to cut away the branches and leave, to prune, lop tree.

བཞེས་པ་, *v. n.* to sit, be, exist.

བཟོད་པ་, *v. a.* to cut, hew, chop; *v. འཛོལ་པ་*.

བཟོས་པ་, *v. a.* to subdue, vanquish, conquer, (entirely); *v. འཛོམས་པ་*.

བཟོལ་བ་, *v. a.* to apply himself earnestly to a thing.

བཟུང་བ་, *v. a.* to strain, percolate; *v. བཟོད་པ་*.

བཟུང་བ་, *v. n.* to eat up, to eat; feed on.

བཟུང་བ་, *v. a.* to lay, put on.

བཟུང་བ་, *v. a.* to begin, to have intention to do

བཟོན་པ་, *v. a.* to look on, see, view, regard, behold.

བཟོན་པ་, *v. n.* to go to bed, to sleep.

བཟོང་བ་, *v. a.* to press, squeeze, to crush, &c.

v. འཛིང་བ་.

བཟུང་བ་, *v. n.* to ache, to be in pain.

བཟུང་བ་, *v. a.* to set, place, fix, plant, fix thoroughly; *v. འཛིན་པ་*, also *བཟོན་པ་*.

བཟུང་བ་, *v. a.* to seize, take, hold fast, conceive, comprehend; *v. འཛོལ་པ་* བཟུང་བ་

བཟུང་བ་, *v. a.* to turn, convert to, make to enter into, *v. འཛོལ་པ་*.

བཟུང་བ་, *v. a.* to shut, close entirely; *v. འཛོལ་པ་*

བཟུང་བ་, *v. a.* to turn out of one's way, to go aside (not to meet, &c); *v. འཛོལ་པ་*

བཟུང་བ་, *v. n.* to creep or enter in any posture; *v. འཛོལ་པ་*

བཟོད་པ་, *v. a.* to keep, hold, put, lay
འཛོལ་པ་.

བཟོད་པ་, *v. n.* to be ashamed, to be in confusion; *v. འཛོལ་པ་*.

བཟོད་པ་, *v. n.* to ache, to be in continued pain.

བཟོད་པ་, *v. a.* to own, to acknowledge

བཟོད་པ་, *v. n.* to be spent in vain.

བཟུང་བ་, *v. a.* to borrow any thing; to adopt.

བཟུང་བ་, *v. n.* to yawn, gape

བཟུང་བ་, *v. n.* to be hindered, stopped.

བཟུང་བ་, *v. n.* to bend, to bow down.

བཟུང་བ་, *v. n.* to fluctuate, be unsteady, be agitated, to be inattentive.

བཟུང་བ་, *v.* to practise fornication.

བཟུང་བ་, *v. n.* to be negligent, idle, *v. a.* to forget.

བཟོད་པ་, *v. n.* to be agitated, moved, shaken, *v. a.* to dress.

བཟོད་པ་, *v.* to cover; shelter

བཟོད་པ་, *v. a.* to wave, shake, brandish, turn, fan.

བཟོད་པ་, *v. a.* to cover, obfuscate, darken.

བཟོད་པ་, *v. a.* to hake; dress victuals

བཟོད་པ་, *v. a.* to split, cleave; confess.

བཟོད་པ་ to ཟླ, *v. a.* to explain; tell

གསོལ་བ་, *v. a.* to pour out, shed, diffuse.
 གསོལ་པ་, *v. a.* to split, cleave, divide; *v. གསོལ་པ་*.
 གསོད་པ་, *v. a.* to unfold, dress, comb; *v. གསོད་པ་*.
 གསལ་པ་, *v. a.* to put on or upon.
 གསལ་པ་, *v. a.* to prepare, make ready.
 གསལ་པ་, *v. a.* to measure; to let go one after another, to chase, hunt.
 གསལ་པ་, to conceal, hide, keep secret.
 གསལ་པ་, *v. a.* to kill, slay, murder.
 གསལ་པ་, *v. a.* to hear fully, to hearken to.
 གསལ་པ་, *v. a.* to return a kindness; to repay.
 གསལ་པ་, *v. a.* to cast or sling back, up.
 གསལ་པ་, *v. a.* to toll, sound, ring; split, divide.
 གསལ་པ་, *v. a.* to command, order, bid.
 གསལ་པ་, or གསལ་པ་, *v. a.* to pick, cleanse, put asunder.
 གསལ་པ་, *v. a.* to repair, mend; cure, heal; feed, bring up.
 གསལ་པ་, *v. a.* to collect, gather together, heap up, make ready.
 གསལ་པ་, *v. a.* to conceal, hide, keep secret; *v. གསལ་པ་*.
 གསལ་པ་, *v. a.* to kill, slay, murder, destroy; *v. གསལ་པ་*.
 གསལ་པ་, *v. a.* to repay a kindness, repay, *v. གསལ་པ་*.
 གསལ་པ་, *v. a.* to turn, brandish, (in one's hand).
 གསལ་པ་, *v. a.* to pray, entreat, beg, petition, to take of meat and drink; to put on a garment, &c.
 གསལ་པ་, *v. n.* to be weary, fatigued.

གསལ་པ་, *v. n.* to weep, lament.
 གསལ་པ་, *v. n.* to weep and sob, to weep with convulsive sighs.
 གསལ་པ་, *v. n.* to grunt, to make a grumbling noise.
 གསལ་པ་, *v. a.* to know, to be acquainted with.
 གསལ་པ་, *v. a.* to know every thing.
 གསལ་པ་, *v. n.* to be conceived, to be originated.
 གསལ་པ་, *v. n.* to begin, intend, go.
 གསལ་པ་, *v. a.* to hear, hearken to.
 གསལ་པ་, *v. n.* to lie down, to sleep.
 གསལ་པ་, *v. n.* to fall or break down.
 གསལ་པ་, *v.* to feel, touch, handle, search after.
 གསལ་པ་, *v. n.* to creep, move slowly; *v. a.* spy, observe.
 གསལ་པ་, *v. n.* to approach, go near to.
 གསལ་པ་, *v. a.* to soften, mollify, make soft; *v. གསལ་པ་*.
 གསལ་པ་, *v. a.* to buy, purchase.
 གསལ་པ་, *v. a.* to endeavour, be diligent.
 གསལ་པ་, *v.* to reach, go, come, to.
 གསལ་པ་, *v. a.* to find, get; discover; *v. གསལ་པ་*.
 གསལ་པ་, *v. a.* to hear, to be informed or have notice of.
 གསལ་པ་, *v. a.* to draw, cite, quote; invite; *v. གསལ་པ་*.
 གསལ་པ་, *v. n.* to remember, have in memory, *v. a.* to recollect.
 གསལ་པ་, *v. a.* to bring or put into one's memory, or notice.

དརྱ་མ་, *v. a.* to run a race ; to run a horse.

དམི་མ་, *v. a.* to wrap round about, wind.

དབྱུག་མ་, *v. a.* to trouble, stir, sink, move up and down ; coagulate, curdle ; to churn.

དབྱེག་མ་, *v. a.* coagulate, curdle ; to churn.

དམུ་མ་, *v. a.* to play on a musical instrument

དམག་མ་, *v. a.* to stop, hinder, preclude, prohibit ; *v. a.* འཇགས་མ་.

དམང་མ་, *v. a.* to fill entirely, replenish, make full ; *v. a.* འཇངས་མ་.

དམག་མ་, *v. a.* to cover ; overspread ; *v. a.* འཇགས་མ་.

དམར་མ་, *v. a.* to separate, seclude, fold up.

དམལ་མ་, *v. a.* to load, put a load on ; *v. a.* འཇལ་མ་.

དམས་མ་, *v. a.* to tear, rend, cleave, divide ; *v. a.* འཇས་མ་.

དམམ་མ་, *v. a.* to kill, destroy, murder, extinguish ; *v. a.* འཇམ་ or འཇམས་མ་.

དམོངས་མ་, *v. a.* to think on, remember, be merciful to.

དམོན་མ་, *v. n.* to laugh, smile ; *v. a.* to build, frame, prepare ; *v. a.* འཇོན་མ་.

དམོས་མ་, *v. n.* to want, to be necessary.

དམེ་མ་, *v. n.* to sit in a reclined posture.

དམེ་མ་, *v. n.* to be merry or glad.

དམམ་མ་, *v. a.* to scatter, spread ; *v. a.* འཇམས་མ་.

དམོངས་མ་, *v. a.* to kill, murder, destroy ; *v. a.* འཇམས་མ་.

དམོངས་མ་.

དམོངས་མ་, *v. a.* to unfold, untie, explain ; *v. a.* འཇོངས་མ་.

དམོངས་མ་ འཇོངས་མ་.

དངག་མ་ or དངགས་མ་, *v. a.* to commend, praise.

དངང་མ་, *v. n.* to be terrified, afraid.

དཔག་མ་, *v. a.* to weigh, ponder (mentally), measure, mete ; *v. a.* དཔག་མ་.

དཔར་མ་, *v. a.* to dictate, say or tell what to write.

དཔོན་མ་, *v. a.* to weigh, measure, &c. ; *v. a.* དཔག་མ་.

དཔོར་མ་, *v. a.* to dictate, &c. ; *v. a.* དཔར་མ་.

དཔང་མ་, *v. a.* to hang, suspend ; *v. a.* དཔོང་མ་.

དཔར་མ་, *v. a.* to examine, prove, try, essay ; *v. a.* དཔོར་མ་.

དཔོང་མ་, *v. a.* དཔང་མ་.

དཔོར་མ་, *v. a.* དཔར་མ་.

དཔག་མ་, *v. a.* to maculate, stain, spot.

དཔག་མ་, *v. a.* to let down, to put in order, arrange ; *v. a.* དཔགས་མ་.

དཔག་མ་, *v. a.* to bore or pierce through ; *v. a.* འཇགས་མ་.

དཔག་མ་, *v. a.* to extend, dilate, expand, cover, fix ; *v. a.* དཔགས་མ་.

དཔར་མ་, *v. a.* to make smooth or even.

དཔག་མ་, *v. a.* to offer, present, give ; *v. a.* འཇགས་མ་.

དཔོ་མ་, *v. a.* to pour out, empty ; *v. a.* འཇོ་མ་.

དཔོ་མ་, *v. a.* to give, bestow, transfer, impart, communicate ; to maculate, stain ; *v. a.* དཔག་མ་.

དཔོ་མ་ (for དཔོ་མ་) *v. a.* to squeeze, force out.

དཔོ་མ་, *v. a.* to blot out, efface ; *v. a.* འཇོ་མ་.

དཔོ་མ་, *v. a.* to brandish, wave, wag, move.

དཔོ་མ་, *v. a.* to divide, separate, open ; *v. a.* འཇོ་མ་.

དབྱེ་བ་ *v. a.* to separate, force, or put asunder, *v. འབྱེ་བ་*.

དམི་བ་ *v. a.* to diminish, subtract, lessen; *v. འམི་བ་*

དཔྱེག་པ་ *v. a.* to take or carry away by force; *v. འཔྱེག་པ་*.

དཔྱེག་པ་ *v. n.* to smile.

དཔྱེག་པ་ *v. a.* to defile, pollute.

དཔྱེག་པ་ *v. a.* to abuse, curse, censure

དཔྱེག་པ་ or དཔྱེག་པ་མེད་པ་ *v. a.* to grind, reduce to fine powder.

དཔྱེག་པ་ *v. a.* to show, or point at.

ན་བ་ *v. a.* to be sick

ན་བ་ *v. a.* to suck, draw milk from the breast

ན་བ་ *v. o.* to suckle, nurse.

ན་བ་ *v. n.* to set, sink, decline, decay.

ན་བ་ *v. n.* to approach, draw near to.

ན་བ་ *v. a.* to can, to be able to do.

ན་བ་ *v. n.* to sink down

ན་བ་ *v. n.* to commit a fault, be faulty.

ན་བ་ *v. a.* to perceive, take, receive.

ན་བ་ *v. a.* to depress, humble, surpass, outdo, *v. བཞེད་པ་* and *མནན་པ་*.

ན་བ་ *v. n.* to be satisfied or content with.

ན་བ་ *v. n.* to err, mistake, or to be mistaken.

ན་བ་ *v. n.* to agree, meet.

ན་བ་ *v. n.* to be defeated, to lose the field, not to win, to fail

ལོ་བ་ *v. n.* to come to, arrive at, a place

ལོ་བ་ *v. n.* to be proper, fit, decent, becoming.

ལོ་བ་ *v. n.* to dare, be bold, have courage, be audacious.

ལོ་བ་ *v. n.* to go, walk, travel, arrive at.

ལོ་བ་ *v. n.* to turn to or towards.

ལོ་བ་ *v. to* to envy, to impart unwillingly

ལོ་བ་ *v. to* to meet, join, encounter, find.

ལོ་བ་ *v. n.* to flow.

ལོ་བ་ *v. a.* to do, make, act, perform.

ལོ་བ་ *v. a.* to take, receive, accept; *v. ལོ་བ་པ་*.

ལོ་བ་ *v. a.* to chew, grind with the teeth.

ལོ་བ་ *v. a.* to ransom, redeem.

ལོ་བ་ *v. a.* to pour into.

ལོ་བ་ *v. a.* to make or cause to drink.

ལོ་བ་ *part. pret.* of ལོ་བ་པ་པ་, to hinder, prohibit, &c.

ལོ་བ་ *part. pret.* of ལོ་བ་པ་པ་, to fill, make full.

ལོ་བ་ *v. a.* to hold fast, to extend.

ལོ་བ་ *part. pret.* of ལོ་བ་པ་པ་, to cover, spread over.

ལོ་བ་ *v. a.* to be separated, selected; banished

ལོ་བ་ *v. a.* to be laden, to spin.

ལོ་བ་ *v. a.* to be split, rent, cleft.

ལོ་བ་ *v. a.* to be drawn down; to be called, summoned, gathered together.

ལོ་བ་ *part. pass.* of ལོ་བ་པ་པ་, to destroy, kill, cut off.

ལོ་བ་ *v. a.* to carry, convey, to respect, reverence, honour.

ལོ་བ་ *part. pass.* of ལོ་བ་པ་པ་, to pull, pluck, draw violently.

- བཞོད་པ, *part. pass.* of འཇོད་པ, to frighten.
 བཞོད་པ, *part. pass.* or *pret.* to build, make, frame, fabricate; bring to.
 བཞོན་པ, *v. n.* to be angry with.
 བཞོལ་པ, *v. a.* to spare, not to use much.
 བཟུལ་པ, *v. n.* to talk nonsense.
 བཟིན་པ, *v. a.* to bind, tie; to bind hand and foot; *v.* འཇིན་པ.
 བཟེ་པ, *v. a.* to spread, diffuse, scatter.
 བཟེད་པ, *v. a.* to extend, widen.
 བཟྱེན་པ, *v. a.* to reprove, rebuke.
 བསྐྱེད་པ, *v. a.* to select, choose.
 བསྐྱེད་པ, *part. pret.* of འཇིག་པ, to scatter, diffuse, show, display.
 བསྐྱེད་པ, *part. pret.* of འཇིག་པ, to unfold, explain, explicate.
 བསྐྱེད་པ, *v. a.* to conduct, guide; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. a.* to wash clean, to cleanse; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. n.* to be indigent, poor, hungry.
 བསྐྱེད་པ, *part. pret.* of འཇིག་པ or འཇིག་པ, to untie, unfold, explain
 བསྐྱེད་པ, *v. a.* to read over, peruse; *v.* འཇིག་པ.
 བསྐྱེད་པ, *v. a.* to desire earnestly, to long for.
 བསྐྱེད་པ, *v. a.* to steal away; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. a.* to dig up or out; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. a.* to stretch out, extend.
 བསྐྱེད་པ, *v. a.* to fulfil, accomplish, make up, satiate, satisfy, content, perform.
- བསྐྱེད་པ, to be made dry.
 བསྐྱེད་པ, *v. a.* to separate, fold up.
 བསྐྱེད་པ, *v. a.* to besmear, bedaub, anoint.
 བསྐྱེད་པ, *v. a.* to hide, conceal.
 བསྐྱེད་པ, *v. a.* to contract, shrink up.
 བསྐྱེད་པ, *v. a.* to send, dispatch, bestow, give.
 བསྐྱེད་པ, *v. a.* to exhort, incite, bid.
 བསྐྱེད་པ, *v. a.* to choose, elect.
 བསྐྱེད་པ, *v. a.* to put on (as a garment).
 བསྐྱེད་པ, *v. a.* to encircle, surround; to make turn round; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. a.* to make boil, to boil; *v.* འཇིག་པ.
 བསྐྱེད་པ, *v. a.* to carry, convey, take away.
 བསྐྱེད་པ, *v. a.* to spend all.
 བསྐྱེད་པ, *v. a.* to protect, defend, keep safe; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. a.* to measure out.
 བསྐྱེད་པ, *v. a.* to protect, defend; *v.* འཇིག་པ.
 བསྐྱེད་པ, *v. a.* to stir, move, shake up; *v.* འཇིག་པ.
 བསྐྱེད་པ, *v. a.* to repeat, add to; keep or hold up; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. a.* to conduct, convey, carry, send; *v.* འཇིག་པ.
 བསྐྱེད་པ, *v. a.* to borrow, take on loan; *v.* འཇིག་པ.
 བསྐྱེད་པ, to be gathered together, to assemble in the middle.
 བསྐྱེད་པ, *v. a.* to leave off, put aside, renounce, forsake, relinquish; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. a.* to forget; *v.* འཇིན་པ.
 བསྐྱེད་པ, *v. a.* to leave off, cast away, relinquish; *v.* འཇིན་པ.

ཡུལ་པ་, *v. a.* to produce, generate, form,
make, cause, breed, rear up, beget, pro-
create; *v. o.* རྱུ་པ་, *v. n.*

ཡུལ་པ་, *v. o.* to move, agitate, shake; to
move one's self, to go, walk; *v.* རྱུ་པ་.

ཡུལ་པ་, *v. o.* to put, lay, hang on; *v.* རྱུ་པ་.

ཡུལ་པ་, *v. n.* to expel, eject, banish; *v.* རྱུ་པ་.

ཡུལ་པ་, *v. a.* to expect, wait for.

ཡུལ་པ་, *v. o.* to beget, procreate, form, make,
cause, breed, rear.

ཡུལ་པ་, to rattle, make a noise.

ཡུལ་པ་, *v. a.* to hinder, obstruct; *v. n.* to be
stopped, hindered.

ཡུལ་པ་, *v.* to laugh, deride.

ཡུལ་པ་, *v. o.* to try, prove, tempt.

ཡུལ་པ་, *v. a.* to put on a garment, to divide.

ཡུལ་པ་, *v. a.* to divide.

ཡུལ་པ་, *v. n.* to linger, tarry, remain long, to
be long on one's way

ཡུལ་པ་, *v. a.* to prolong, procrastinate.

ཡུལ་པ་, *v. a.* to do (hereafter).

ཡུལ་པ་, *v. a.* to do, make, act, perform, &c.

ཡུལ་པ་, *v. a.* to number, count up, to com-
pute; *v. n.* to grow cold.

ཡུལ་པ་, *v. a.* to open wide, to menage.

ཡུལ་པ་, *v. a.* to roll, to roll up.

ཡུལ་པ་, *v. a.* to cleanse, make clear (from the
husks, &c.)

ཡུལ་པ་, *v. a.* to defecate, stool, let sit down.

ཡུལ་པ་, *v. a.* ཡུལ་པ་.

ཡུལ་པ་, *v. n.* to grow old.

ཡུལ་པ་, *v. o.* to raise, erect, build; *v.* རྱུ་པ་.
ཡུལ་པ་, *v.* to argue, reason, consider.

ཡུལ་པ་, *v. n.* to go on or over.

ཡུལ་པ་, *v. a.* to ford; argue, dispute; *v.*
རྒྱ་པ་ or རྒྱ་པ་.

ཡུལ་པ་, *v. a.* to extend, dilate, widen.

ཡུལ་པ་, *v. o.* to adorn, embellish.

ཡུལ་པ་, *v. a.* to hurl, fling, dart, throw with
violence; *v.* རྒྱ་པ་ རྒྱ་པ་.

ཡུལ་པ་, *v. n.* to fall down senseless, to faint.

ཡུལ་པ་, *v. a.* to put into a cord, order, series.

ཡུལ་པ་, *v. n.* to run, to run away.

ཡུལ་པ་, *v. a.* to put on oath.

ཡུལ་པ་, *v. n.* to be or become full or replete
with; *v.* རྒྱ་པ་.

ཡུལ་པ་, *v. o.* to make dense or thick.

ཡུལ་པ་, *v. a.* to expect one, to wait on, to
tarry till one arrives.

ཡུལ་པ་, *v. o.* to move, agitate, shake; *v.*
རྒྱ་པ་.

ཡུལ་པ་, *v. o.* to proclaim, publish, make known;
v. རྒྱ་པ་.

ཡུལ་པ་, *v. o.* to conglomerate, make into an
oval figure, to make round.

ཡུལ་པ་, *v. a.* to imagine, represent in one's
mind; *v.* རྒྱ་པ་.

ཡུལ་པ་, *v. a.* to detain, withhold; thicken, &c.

ཡུལ་པ་, *v. n.* to stretch with yawning; *v.*
རྒྱ་པ་.

ཡུལ་པ་, *v. a.* to turn, change; translate; to
multiply (as in arithmetic); *v.* རྒྱ་པ་.

- བཞེལ་མ, *v. a.* to turn upside down, to overthrow; *v.* ཞེལ་མ.
 བཟག་མ, *v. a.* to proclaim, tell openly, publish, preach.
 བཟད་མ, *v. a.* to enumerate, count up; upbraid; to cool, make cool; *v.* བཟད་མ, *v.* ཟད་མ.
 བཟུལ་མ, *v. a.* to save, deliver, rescue; *v.* ཟུལ་མ.
 བཟླུག་མ, *v. a.* to adjust, compose, put together; *v.* ཟླུག་མ.
 བཟློག་མ, *v. a.* to offuscate, overshadow; *v.* ཟློག་མ.
 བཟྱུག་མ, to endeavour, make great efforts; *v.* ཟྱུག་མ.
 བཟློག་མ, *v. a.* to wrap, roll, wind up, twist; *v.* ཟློག་མ.
 བཟུག་མ, *v. a.* to pick up, gather, collect.
 བཟུང་མ, *v. a.* to mix, mingle, put together; to contrive, feign, relate falsely; *v.* ཟུང་མ.
 བཟུག་མ, *v. a.* to liken, compare, estimate; *v.* ཟུག་མ.
 བཟུབ་མ, *v. a.* to prepare, make ready, render propitious; to acquire, learn, obtain, get; *v.* ཟུབ་མ.
 བཟུལ་མ, *v. a.* to repeat, (what belongs to the same class.)
 བཟུང་མ, *v. a.* to go on; perambulate; *v.* ཟུང་མ.
 བཟུག་མ, *v. a.* to embellish, decorate with; *v.* ཟུག་མ.
 བཟད་མ, *v. a.* to reap, cut down; *v.* ཟད་མ.
 བཟོན་མ, *v. a.* to reward, give a reward; *v.* ཟོན་མ.
 བཟུབ་མ, *v. a.* to draw in and let out breath, to inhale and exhale, to breathe; *v.* ཟུབ་མ.
 བཟོད་མ, *v. a.* to parch or broil, to deceive; *v.* ཟོད་མ.
 བཟོན་མ, *v. a.* to chase, hunt; deceive; *v.* ཟོན་མ.
 བཟྱུག་མ, *v. a.* to praise, commend.
 བཟུབ་མ, *v. n.* to be faint, weary, tired; to decay.
 བཟུལ་མ, *v. n.* to become green, mouldy, rotten; to prosper; *v. a.* to bless, give benediction; *v.* ཟུལ་མ.
 བཟུལ་མཚན་མ, *v. a.* to make green; bless, prosper.
 བཟོན་མ, *v. a.* to fret, vex.
 བཟག་མ, *part. pret.* of བཟོན་མ, *v. a.* to break, the *fut.* of བཟག་མ, to walk over, perambulate; *v. a.*
 བཟང་མ, *v. a.* to wear, carry, use; *v.* བཟང་མ.
 བཟད་མ, *part. pret.* of བཟོད་མ, *v. a.* to cut off
 བཟུབ་མ, *v. a.* to conceal, hide, keep secret, cover; *v.* བཟུབ་མ.
 བཟུལ་མ, *v. a.* to bargain, make an agreement; to dance, jump; *v.* བཟུལ་མ.
 བཟུབ་མ, *v. a.* to make, prepare, make ready; *v.* བཟུབ་མ.
 བཟུལ་མ, *v. a.* to wreath; to pull by force.
 བཟུག་མ, *part. pret.* of བཟུག་མ, to weigh, ponder, measure; pay, pay back.
 བཟུང་མ, *v. a.* to bind, tie, fasten; *v.* བཟུང་མ.

མཐོང་པ་, *v. a.* to ascend, mount a vehicle, horse,
&c.; *v. འཕྱོང་པ་.*

མཐོང་པ་ for མཐོང་པ་, *v. a.* to squeeze, press
out entirely; *v. འཕྱོང་པ་.*

མཐོང་པ་, *part. pret.* of འཕྱོང་པ་, *v. a.* to depose,
divest, expel, cast out, eject, drive out,
banish.

མཐོང་པ་, *v. a.* to fetch or draw up water, &c.;
v. འཕྱོང་པ་.

མཐོང་པ་, *part. pret.* of འཕྱོང་པ་, *v. a.* to put, lay,
place; close, shut; make, cause.

མཐོང་པ་, *v. n.* to contract, shrink up; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to promise, assure, affirm; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to chew or grind with the teeth;
v. འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to heap or pile up.

མཐོང་པ་, *v. a.* to make, prepare, form; *v. འཕྱོང་པ་.*

མཐོང་པ་, *part. pret.* of འཕྱོང་པ་, *v. a.* to over-
come, subdue, conquer.

མཐོང་པ་, *part. pret.* of འཕྱོང་པ་, to commend,
commit to, entrust; *v. འཕྱོང་པ་.*

མཐོང་པ་, *v. n.* to shine, glisten, glitter, &c.

མཐོང་པ་, *v. a.* to barter, change, turn; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to honour, reverence; to forget;
v. འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to say, utter, pronounce; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to burrow, take from others.

མཐོང་པ་, *v. a.* to scorn, disdain, contemn.

མཐོང་པ་, *v. n.* to grow old; be worn out; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. n.* to fade or wither away; *v. འཕྱོང་པ་.*

མཐོང་པ་, *v. a.* to find, get; *v. འཕྱོང་པ་.*

མཐོང་པ་, *v. n.* to be troubled or stirred up,
dirty; *v. འཕྱོང་པ་.*

མཐོང་པ་, *v. a.* to tell, say, report, give notice
of; *v. འཕྱོང་པ་.*

མཐོང་པ་, *v. a.* to extend, stretch out; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to make even or level, equal;
to balance; *v. འཕྱོང་པ་.*

མཐོང་པ་, *v. a.* to lay flat on the ground, to lay
to sleep; *v. འཕྱོང་པ་, v. a. འཕྱོང་པ་, v. n.*

མཐོང་པ་, *v. a.* to give over to another, to re-
turn.

མཐོང་པ་, *v. n.* to break or fall down (as a rock);
v. འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to dip, immerge, moisten; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to make less, to reduce; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. n.* to grow or become sick; *v.*
འཕྱོང་པ་.

མཐོང་པ་, *v. a.* to wash, cleanse (the hands, &c.)
མཐོང་པ་ or མཐོང་པ་, to endeavour, make haste;
v. འཕྱོང་པ་.

མཐོང་པ་, *v. n.* to be afraid, to fear; *v. འཕྱོང་པ་.*
མཐོང་པ་, *v.* to approach to; propitiate, gain, to
induce to favour; *v. འཕྱོང་པ་.*

བསྐྱེད་པ་, *v. a.* to make grimaces to.
 བསྐྱེད་པ་, *v. a.* to forget, neglect.
 བསྐྱེད་པ་, *v. a.* to have a desire or lust, to desire earnestly, to long for.
 བསྐྱེད་པ་, *v. a.* to give over, to deliver, to give into one's hand.
 བསྐྱེད་པ་, *v. a.* to accuse, charge with a crime.
 བསྐྱེད་པ་, *v. a.* to weave ; to grind.
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to give.
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to throw, cast, hurl, sling.
 བསྐྱེད་པ་, *v. a.* to drop, to let fall in drops.
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to spread on the ground.
 བསྐྱེད་པ་, *v. a.* to pick up, gather, collect ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to cast down one's self at the feet of another.
 བསྐྱེད་པ་, *v. a.* to drink up the whole ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to bow down ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to cover, put a cover on ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to subdue, overcome.
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to lift up.
 བསྐྱེད་པ་, *v. a.* to pull, pluck, up, out.
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to eject ; cast out, draw out.
 བསྐྱེད་པ་, *v. n.* to grow thick or fat.
 བསྐྱེད་པ་, *v. a.* to examine, investigate, try, &c. ; བསྐྱེད་པ་.

བསྐྱེད་པ་, *v. n.* to be in confusion or hurry ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to pull down ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to hold, support, depend on ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to fasten with a peg and rope.
 བསྐྱེད་པ་, *v. a.* to squeeze or force out ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to look on, behold ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to fold up, (as a garment) ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. n.* to be full or replete, to be born.
 བསྐྱེད་པ་, *v. a.* to put on a saddle, to saddle.
 བསྐྱེད་པ་, *v. a.* to show ; instruct, teach ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to give, offer, present, bestow ; བསྐྱེད་པ་, afford.
 བསྐྱེད་པ་, *v. a.* to decorate, embellish, put into order or series ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to receive kindly, refresh, put to rest or respite ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to chide, reproach, abuse ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to infuse, instil, inspire, pour into ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to shorten, abbreviate ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to repeat, to do many times ; བསྐྱེད་པ་.
 བསྐྱེད་པ་, *v. a.* to make agree, concord, to confer ; བསྐྱེད་པ་.

བཏུན་པ, *v. a.* to keep, hold, support, maintain; *v.* ཏུན་པ.

བཏུང་པ, *t. a.* to give, bestow, grant; *v.* ཏུང་པ.

བཏུད་པ, *v. a.* to exalt, praise, commend.

བཏུའཔ, *v. a.* to carry, convey, take with, off.

བཏུར་པ, *t. a.* to file, polish, cleanse; to fret; whet, sharpen.

བཏུག་པ, *v. a.* to fumigate, perfume, smoke.

བཏུད་པ, *v. a.* to strike, beat.

བཏུལ་པ, *v. a.* to clap, beat, strike, knock:

v. ཏུལ་པ or ཏུལ་པ.

བཏུར་པ, *t. a.* to whet, sharpen; *v.* ཏུར་པ or ཏུར་པ.

བཏུལ་པ, *v. a.* to spread, scatter, extend; *v.* ཏུལ་པ or ཏུལ་པ.

བཏུང་པ, *v. a.* to beat, strike on, to thresh; *v.* ཏུང་པ.

བཏུན་པ, *v. a.* to beat, strike, smite; *v.* ཏུན་པ.

བཏུག་པ, *v. a.* to lick all over, to lick; *v.* ཏུག་པ.

བཏུད་པ, *v. a.* to chew the cud (entirely), to chew, to ruminate, to masticate; *v.* ཏུད་པ.

བཏུལ་པ, *v. a.* to repeat, say again; *v.* ཏུལ་པ.

བཏུར་པ, *v. n.* to sit down; to wait for; *v.* ཏུར་པ.

བཏུལ་པ, *v. a.* to bind, tie, fasten; oblige one's self, &c.; *v.* ཏུལ་པ.

བཏུལ་པ or ཏུལ་པ, *t. a.* to menace, threaten; *v.* ཏུལ་པ.

བཏུས་པ, *v. a.* to collect, gather together; to nhridge; *v.* ཏུས་པ.

བཏུས་པ, *v. a.* to make agree, to reconcile; *v.* ཏུས་པ.

བཏུས་པ, *v. a.* to confer, compare.

བཏུལ་པ, *v. a.* to exchange, barter; to mix; *v.* ཏུལ་པ.

བཏུལ་པ, *v. a.* to hazard, to expose to accident or danger.

བཏུལ་པ, *v. a.* to compose, prepare, make ready.

བཏུལ་པ, *v. a.* to associate, unite with.

བཏུལ་པ, *v. a.* to add together.

བཏུལ་པ, *v. n.* to mind to suffer; to grow full of corrupt matter (as a sore).

བཏུལ་པ, *v. n.* to be suffocated or choked by any thing in the throat.

བཏུལ་པ, *v. a.* to attend or look on.

བཏུལ་པ or ཏུལ་པ, *v. a.* to draw to, to attract.

བཏུལ་པ, *v. a.* to hurt, to make a wound on.

བཏུལ་པ, *v. a.* to increase, augment, add to.

བཏུལ་པ, *v. a.* to take into one's hand, to put on, receive, to smell the scent of; *v.* ཏུལ་པ.

བཏུལ་པ, *v. a.* to prolong, to lengthen out, to delay, to extend far.

བཏུལ་པ, *v. a.* to draw long, to spin out, to prolong.

བཏུལ་པ, *t. a.* to suckle; to pierce, to stab.

བཏུལ་པ, *v. a.* to abolish, destroy; *v.* ཏུལ་པ.

- བཟུམ་པ་, *v. a.* to smell, try the smell; *v.*
 ཟུམ་པ་.
 བཟུང་པ་, *v. a.* to make less, smaller, to bring
 nearer; *v.* ཟུང་པ་.
 བཞེམ་པ་, *v. a.* to move, shake, agitate.
 བཞེ་པ་, *v. a.* to mix, mingle, make a mixture
 of; *v.* ཞེ་པ་.
 བཞེམ་པ་, *v. a.* to smell, try the smell of; *v.*
 ཞེམ་པ་.
 བཞེར་པ་, *v. a.* to confound, disturb, set in
 disorder; *v.* ཞེར་པ་.
 བཛྲག་པ་, *v. a.* to strain, defecate, purify; *v.*
 འཛྲག་པ་.
 བཛྲང་པ་, *v. a.* to press forward, to open a
 way to one's self by pressing among the
 multitude.
 བཛྲམ་པ་, *v. a.* to cut short.
 བཛྲལ་པ་, *v.* to watch over, to observe; to bring
 forth, to be born.
 བཛྲལ་པ་, *v. a.* to seek, to look for; *v.*
 འཛྲལ་པ་.
 བཛྲེར་པ་, *v. a.* to squeeze, press out.
 བཛྲེག་པ་, *v. a.* to set, plant, fix, establish; *v.*
 འཛྲེག་པ་.
 བཛྲེད་པ་, *v. a.* to put in, to inject; *v.* འཛྲེད་པ་.
 བཛྲེམ་པ་, *v. a.* to shut or close entirely, (the
 eye); *v.* འཛྲེམ་པ་.
 བཛྲེམ་པ་, *v. a.* to hurt, injure, do harm to; *v.*
 འཛྲེམ་པ་.
 བཛྲེམ་པ་, *v. a.* to sew (entirely); *v.* འཛྲེམ་པ་.
 བཛྲེམ་པ་, *v. n.* to become ripe or mature; *v. a.*
 to boll, dress, dye, tinge, to refine; *v.*
 འཛྲེམ་པ་, འཛྲེད་པ་.
 བཛྲེག་པ་, *v. a.* to cut, hew, engrave, inoculate,
 beat, smite; *v.* འཛྲེག་པ་.
 བཛྲེང་པ་, *v. a.* to sell away; *v.* འཛྲེང་པ་.
 བཛྲེད་པ་, *v. a.* to dispute, argue, debate; *v.*
 འཛྲེད་པ་.
 བཛྲེམ་པ་, *v. a.* to begin, compose, write, make;
v. འཛྲེམ་པ་.
 བཛྲེམ་པ་, *v. a.* to count or number up, to ad-
 mit, acknowledge; *v.* འཛྲེམ་པ་.
 བཛྲེག་པ་, *v. a.* to build or raise up a wall; *v.*
 འཛྲེག་པ་.
 བཛྲེམ་པ་, *v. a.* to love, be kind or merciful to.
 བཛྲེམ་པ་, *v. a.* to raise one thing above another,
 to raise stoules; to grind, bind, tie,
 truss up; *v.* འཛྲེམ་པ་.
 བཛྲེང་པ་, *v. a.* to shorten, gird or tuck up; *v.*
 འཛྲེང་པ་.
 བཛྲེམ་པ་, *v. n.* to endeavour, strive, labour.
 བཛྲེམ་པ་, *v. a.* to give, bestow, afford; *v.*
 འཛྲེམ་པ་.
 བཛྲེང་པ་, *v. a.* to send, despatch, commission,
 put into; *v.* འཛྲེང་པ་.
 བཛྲེམ་པ་, *v. a.* to depress, oppress, to tread un-
 der one's feet; to make sink; *v.* འཛྲེམ་པ་.
 བཛྲེམ་པ་, *v. a.* to transform, transfigure mira-
 culously; *v.* འཛྲེམ་པ་.
 བཛྲེམ་པ་, *v. a.* to menace, threaten, to make
 grimaces, to tuck, gird up; *v.* འཛྲེམ་པ་.
 བཛྲེམ་པ་, *part. pret.* of འཛྲེམ་པ་, to put, place, lay.

མགད་པ, *v. n.* to smile, laugh; *v. a.* deride.

མགལ་པ, *v. n.* to go or creep in unawares;

ཁ. འཇམ་པ.

མགའ་པ, *v. a.* to shave, cut with a razor.

མགུ་པ, *v. a.* to melt, to digest; ཁ. འཇུ་པ.

མགུགས་པ, *v. n.* to sit (stately), be, exist

མགུད་པ, *v. n.* to go, depart.

མགུར་པ, *v. a.* to cut, chop, shave.

མགེང་པ, *v. a.* to rise, build, erect; to stand up.

མགེད་པ, *v. a.* to will, wish, desire.

མགེས་པ, *v. a.* to take, receive, accept of; to put on.

མགོ་པ, *v. a.* to milk, draw milk, &c.; ཁ. འཇོ་པ.

མགོག་པ, *v. a.* to hew, cut, chop with an axe.

མགུ་པ, *v. a.* to eat up, to eat the whole; to eat; ཁ. རྒྱ་པ.

མགོ་པ, *v. n.* to be intoxicated.

མགུང་པ, *part. pret.* of འཇོག་པ, to take into one's hand, to seize, to catch; ཁ. མགུང་པ.

མགུར་པ, *part. pret.* of འཇུར་པ, to turn out, or aside from one's way.

མགེད་པ, *v. a.* to keep, hold; ཁ. འཇོད་པ.

མགོ་པ, *v. a.* to make, form, fabricate, work, frame.

མགོད་པ, *v. a.* to suffer, forbear, have patience

མགུ་པ, *v. a.* to repeat, turn round; pass over (a mountain), double (a cape); ཁ. རྒྱ་པ or རྒྱ་པ.

མགུ་པ, *v. a.* to gather or bring together.

མགེས་པ, *a.* to turn back, to force to go back, to reform; ཁ. རྒྱ་པ.

མགུ་པ, *v. a.* to waste, destroy, rase, erase, to turn upside down.

མགུ་པ, *v. a.* to moisten, make wet; *v. n.* to grow wet.

མགུ་པ, *v. a.* to confess, declare.

མགུ་པ, *v. a.* to explain, tell fully; ཁ. འཇུ་པ.

མགུ་པ, *v. a.* to prepare, make ready.

མགུ་པ, *v. a.* to kill animals for food, to butcher.

མགུ་པ, *v. a.* to put into series; to measure, to hunt.

མགུ་པ, *v. a.* to cleanse, wash clean, purge.

མགུ་པ, *part. pret.* of འཇོག་པ, to pull down, destroy; break, violate.

མགུ་པ, *v. a.* to flay, strip, take off the skin; to copy.

མགུ་པ, *v. a.* to sell, give to another.

མགུ་པ, *v. a.* to rub.

མགུ་པ, *v. a.* to weep over or for, to lament.

མགུ་པ, *v. a.* to burn slightly.

མགུ་པ, *v. a.* to confront, compare, to face.

མགུ་པ, *v. a.* to know, to know a person or thing unknown before.

མགོ་པ, *v. a.* to spill, shed, pour out.

མགོ་པ, *v. a.* to chase, course, hunt, pursue.

མགོ་པ, *v. a.* to put away, to defer, to delay.

མགུ་པ, *v. a.* to collect, assemble; to hoard up; ཁ. རྒྱ་པ.

མགུ་པ, *v. a.* to purify, cleanse, clear up.

མགུ་པ, *part. pret.* of མགུ་པ, to kill, murder.

མགུ་པ, *v. a.* to return, to do like, to render, repay, supply; ཁ. འཇོག་པ.

བསམ་པ, <i>v. a.</i> to think, meditate, muse on, to consider; ལ. རྟོག or རྟོགས་པ.	བསྟོ་པ, <i>v. a.</i> to warm, heat moderately.
བསམ་པ, <i>v. a.</i> to put away, cleanse, clear, heal, cure; ལ. རྟོག་པ.	བསྟུང་པ, <i>v. a.</i> to erect, set up, raise, to lift, hold up, rouse or excite, ལ. རྟོང་པ.
བསྟོག་པ, <i>v. a.</i> to agitate, shake, retake; cast up	བསྟུང་པ, <i>v. a.</i> to mix, mingle, alloy
བསྟོང་པ, <i>v. a.</i> to whirl about.	བསྟུང་པ, <i>v. a.</i> to patch, mend, ལ. རྟུང་པ.
བསྟོས་པ, <i>v. a.</i> to refresh, cool; wash	བསྟུང་པ, <i>v. a.</i> to teach, learn fully; ལ. རྟོས་པ
བསྟུང་པ, <i>v. a.</i> to receive one; solemnly to go to meet one, &c.	བསྟུང་པ, <i>v. a.</i> to deceive, impose on, ལ. རྟུང་པ
བསྟུང་པ, <i>v. a.</i> to efface, blot out, destroy	བསྟུང་པ, <i>v. a.</i> to twist, wind
བསྟུང་པ, <i>v. a.</i> to shut or close the mouth, &c.	བསྟུང་པ, <i>v. n.</i> to arrive at a place.
བསྟུང་པ, <i>v. a.</i> to pull asunder, to anatomise.	བསྟུང་པ, <i>v. a.</i> to turn, reverse, to turn inside out.
བསྟུང་པ, <i>v. a.</i> to pull asunder, to pick, cleanse	མིང་པ, <i>v. a.</i> to swallow down
བསྟུང་པ, <i>v. a.</i> to make right, straight, equal, to keep, hold in equilibrium, to balance.	མིན་པ, <i>v. n.</i> not to be.
བསྟུང་པ, <i>v. n.</i> to harden one's self, to suffer anything	མུང་པ, <i>v. a.</i> to grind or cut with the teeth, to chew.
བསྟུང་པ, <i>v. a.</i> to refrain, hold back, to curb, to disperse	མུང་པ, <i>v. n.</i> to smile.
བསྟུང་པ, <i>v. a.</i> to keep, hold, not to give much.	མུང་པ, <i>v. n.</i> not to be, to be wanted.
བསྟུང་པ, <i>v. a.</i> to make longer, to protract, to prolong, extend farther, to bring up, breed, to send, despatch	མུང་པ, <i>v. a.</i> to command, order, say.
བསྟུང་པ, <i>v. a.</i> to defend, take care of, to observe, keep	མུང་པ, <i>v. a.</i> to esteem, have regard for
བསྟུང་པ, <i>v. a.</i> to churn, agitate, enrdle.	མུང་པ, <i>v. a.</i> to taste, enjoy.
བསྟུང་པ, <i>v. a.</i> to add together, collect, aggregate.	མུང་པ, <i>v. a.</i> to spy, investigate, explore.
བསྟུང་པ, <i>v. a.</i> to burn, to consume.	མུང་པ, <i>v. n.</i> to be intoxicated.
བསྟུང་པ, <i>v. a.</i> to feed, rear, keep.	མུང་པ, <i>v. a.</i> to taste, enjoy.
	མུང་པ, <i>v. a.</i> to keep, hold, embrace.
	མུང་པ, <i>v. a.</i> to know, understand.
	མུང་པ, <i>v. n.</i> to rejoice, be glad
	མུང་པ, <i>v. a.</i> to send, commission, ablegate.
	མུང་པ, <i>v. a.</i> to curse, to wish evil to
	མུང་པ, <i>v. n.</i> to be; ལ. ལ. ལ. to have, to possess.
	མུང་པ, <i>v. n.</i> repair to.
	མུང་པ, <i>v. n.</i> be there.

མཆོད་པ་, <i>v. n.</i> to spread, to be diffused.	ཆོད་པ་ for འཆོད་པ་, to seek, look for.
མཆོང་པ་, <i>v. a.</i> to leap, jump.	ཁྱ་པ་, <i>v. a.</i> to beg, request, entreat; ask.
མཆོད་པ་, <i>v. a.</i> to offer, to sacrifice; to worship.	ཁྱེད་པ་, <i>v. a.</i> to twist, spin.
མཆོར་པ་, <i>v. n.</i> to slip or fall out of the hand.	ཁྱེན་པ་, <i>v. a.</i> to desire, wish, will.
མཇུག་པ་, <i>v. a.</i> to meet, visit, have an interview.	ཁྱོད་པ་, for འཁྱོད་པ་, <i>v. o.</i> to lay, place, put down.
མགན་པར་, <i>v. a.</i> to hear fully, to hear, hear- ken to.	ཁྱོན་པ་, <i>v. a.</i> to mount, ascend (carriage, &c.)
མགས་པ་, <i>v. n.</i> to be even, level, equal.	རྩ་པ་, <i>v. a.</i> to eat, take food; <i>v. བྲན་པ་</i> .
མགེ་པ་, <i>v. a.</i> to mollify, soften, rub gently.	རྩལ་པ་, <i>v. a.</i> to yelp, bark.
མགོད་པ་, <i>v. a.</i> ditto.	རྩེར་པ་, <i>v. a.</i> to say, tell, speak.
མགོལ་པ་, <i>v. n.</i> to be weary, fatigued.	རྩལ་པ་ or ཁྱོལ་པ་, <i>v. a.</i> to pass over, to double, to repeat.
མགོལ་པ་, <i>v. n.</i> to be merry, glad.	ཁྱོད་པ་, <i>v. a.</i> to return, make to go back.
མགྲར་པ་, <i>v. n.</i> to be freed or delivered.	ཁོང་པ་, <i>v. n.</i> to come.
མཐོང་པ་, <i>v. a.</i> to see, view, look on.	ཁོན་པ་, <i>v. a.</i> to bring.
མཐོག་པ་, <i>v. a.</i> to confess, declare.	ཁོར་པ་, <i>v. a.</i> to put, lay down.
མནན་པ་, <i>v. a.</i> to depress, humble, conquer, out-do; <i>v. རྒྱན་པ་</i> , <i>v. བཞུགས་པ་</i> .	ཁམང་པ་, <i>v. a.</i> to censure, accuse.
མནམ་པ་, <i>v. a.</i> to put on his clothes, dress.	ཁམ་པ་, <i>v. n.</i> to be out of one's senses, to fall down.
མནམ་པ་ for ལྗམ་པ་, <i>v. a.</i> to smell, perceive by the nose; to touch, feel.	ཁམད་པ་, <i>v. n.</i> to stop or be stopped.
མནར་པ་, <i>v. n.</i> to suffer, be afflicted with.	ཁམལ་པ་, <i>v. a.</i> to spin.
མནལ་པ་, <i>v. n.</i> to sleep.	ཁུ་པ་, <i>v. a.</i> to vie with, to hate.
མནོ་པ་, <i>v. a.</i> to think, or fancy.	ཁུན་པ་, <i>v. n.</i> to groan.
མནོག་པ་, <i>v. n.</i> to be content, or satisfied with.	ཁུམ་པ་, <i>v. n.</i> to shrink, contract
མནོང་པ་, <i>v. n.</i> to be conscious of one's fault.	ཁུར་པ་, <i>v. a.</i> to carry, convey.
མཆོན་པ་, <i>v. a.</i> to show, represent, figurate.	ཁུལ་པ་, <i>v. a.</i> to subdue, subject
མཛོད་པ་, <i>v. o.</i> to do, make, act, create, form.	ཁམས་པ་, <i>v. n.</i> to be stopped or hindered.
ཆོད་པ་ or ཆོད་པ་ཐེད་པ་, <i>v. a.</i> to measure, prove.	ཁམངས་པ་, <i>v. n.</i> to be full, replete.
ཆོར་པ་, <i>v. n.</i> to be done, to be finished.	ཁམོད་པ་, <i>v. n.</i> to sit down, settle.
ཆོམ་པ་, <i>v. n.</i> to be content or satisfied with.	ཁམོན་པ་, <i>v. n.</i> to be angry with one.
ཆོར་པ་, <i>v. a.</i> to feel, perceive, to hear.	ཁམོལ་པ་, <i>v. a.</i> to encircle, compass.
	ཁམོར་པ་, <i>v. n.</i> to go round about, to wander.

- འཛོལ་པ་, *v. n.* to boil, to be hot.
 འཇུག་པ་, *v. n.* to freeze, be congealed.
 འཇུམ་པ་, *v. n.* to err, wander, go astray.
 འཇུར་པ་, *v. n.* to go astray, to err.
 འཇིག་པ་, *v. a.* to bind, tie, fasten.
 འཇིར་པ་, *v. n.* to turn, go round about.
 འཇོལ་པ་, *v. n.* to be gathered together.
 འཇུ་པ་, *v. n.* to run, to run away.
 འཇུག་པ་, *v. n.* to run, flee.
 འཇུད་པ་, *v. a.* to embrace, comprise.
 འཇུར་པ་, *v. n.* to be separated, divorced.
 འཇིད་པ་, *v. n.* to be spread, or distributed.
 འཇིར་པ་, *v. a.* to carry, convey, take away.
 འཇོང་པ་, *v. a.* to bring.
 འཇོམ་པ་, *v. n.* to be stirred, moved, troubled.
 འཇོར་པ་, *v. n.* to miss, fail, to be giddy.
 འཇོལ་པ་, *v. n.* to arrive, reach.
 འཇོལ་པ་, *v. n.* to lean to, to depend on.
 འཇུག་པ་, *v. a.* to strike, beat.
 འཇི་པ་, *v. n.* to be involved in, to wind.
 འཇིག་པ་, *v. n.* to cohere, stick together.
 འཇིད་པ་, *v. a.* to lend, conduct.
 འཇིལ་པ་, *v. n.* to be twisted together or round.
 འཇུ་པ་, *v. n.* to wash one's self, to bathe.
 འཇུག་པ་, *v. n.* to be stirred, troubled.
 འཇུང་པ་, *v. n.* to be born, produced.
 འཇུད་པ་, *v. a.* to wash, cleanse.
 འཇུག་པ་, *v. n.* to err, be mistaken.
 འཇུམ་པ་, *v. n.* to be scattered.
 འཇུད་པ་, *v. n.* to long for, desire.

- འཇོལ་པ་, *v. a.* to play on a musical instrument.
 འཇུག་པ་, *v. n.* to stop, to cease.
 འཇུམ་པ་, *v. a.* to taste, to try the taste of, to put into the mouth.
 འཇུག་པ་, *v. n.* to secede, withdraw from.
 འཇུར་པ་, *v. a.* to transgress, violate.
 འཇུག་པ་, *v. n.* to open, be split or cleft.
 འཇུག་པ་, *v. a.* to draw down, to call, summon.
 འཇུད་པ་, *v. n.* to decay, decline, be spent.
 འཇུམ་པ་, *v. n.* to die, perish.
 འཇུག་པ་, *v. n.* to be agitated, to move, shake.
 འཇུག་པ་, *v. a.* to hinder, prohibit, stop.
 འཇུང་པ་, *v. a.* to fill, replenish, make full.
 འཇིད་པ་, *v. a.* to diffuse, spread, extend.
 འཇུག་པ་, *v. a.* to cover, overspread.
 འཇུམ་པ་, *v. a.* to kill, destroy.
 འཇུག་པ་, *v. a.* to load, put on a burden or load.
 འཇུག་པ་, *v. a.* to split, cleave, divide.
 འཇུལ་པ་, *v. n.* to be stained, sullied, inflicted with.
 འཇུག་པ་, *v. a.* to hinder, stop.
 འཇུང་པ་, *v. a.* to bewitch, enchant.
 འཇུད་པ་, *v. a.* to build, frame, construe.
 འཇུམ་པ་, *v. n.* to be accustomed to.
 འཇོར་པ་, *v. n.* to tarry, loiter, linger.
 འཇོལ་པ་, *v. n.* to go astray.
 འཇུག་པ་, *v. n.* to be sold, spent, expended.
 འཇུང་པ་, *v. n.* to be a long time, or late, to be delayed.
 འཇིང་པ་, *v. n.* to stretch with yawning.

འཁྱེད་པ་, *v. n.* to run, flee, vanish, disappear.
 འཁྱེར་པ་, *v. n.* to become, be ; change, turn.
 འཁྱེ་པ་, *v. n.* to go asunder, to disperse;
 འཁྱེད་པ་, *v. a.* to disperse, diffuse, scatter.
 འཁྱེལ་པ་, *v. n.* to be turned upside down.
 འཁྱོད་པ་, *v. n.* to repent, be grieved for.
 འཇག་པ་, *v. n.* to sound, be rumoured.
 འཇག་པ་, *v. a.* to number, count ; be filled, satisfied.
 འཇག་པ་, *v. a.* to extend wide.
 འཇག་པ་, *v. a.* to vie, contend, strive with.
 འཇག་པ་, *v. n.* to be scattered, diffused, spread.
 འཇག་པ་, *v. n.* to congrue, agree, suit, be coherent.
 འཇག་པ་, *v. n.* to grow less, decrease ; be defused.
 འཇག་པ་, *v. n.* to go, walk.
 འཇག་པ་, *v. n.* to roll, fall down.
 འཇག་པ་, *v. n.* to endeavour, strive.
 འཇག་པ་, *v. n.* to be ready, to be produced.
 འཇག་པ་, *v. n.* to be broken, maimed.
 འཇག་པ་, *v. n.* to go, walk, march, pace.
 འཇག་པ་, *v. n.* to be repeated ; to roll about, or on the ground.
 འཇག་པ་, *v. n.* to stand, stay erect.
 འཇག་པ་, *v. a.* to sprinkle, scatter ; expose to sale.
 འཇག་པ་, *v. a.* to unfold, explain.
 འཇག་པ་, *v. n.* to go, walk, march.
 འཇག་པ་, *v. n.* to converse, associate with.
 འཇག་པ་, *v. n.* to die, cease to live.

འཇག་པ་, *v. a.* to go on, 'over, to travel.
 འཇག་པ་, *v. n.* to be unfolded, untied.
 འཇག་པ་, *v. n.* to break, to walk ; *v. a.* to full cloth.
 འཇག་པ་, *v. a.* to wear, put 'on ; keep, hold, carry.
 འཇག་པ་, *v. a.* to explain, 'tell, instruct ; *v. n.* to be rent, torn, dissolved.
 འཇག་པ་, *v. a.* to conceal, hide.
 འཇག་པ་, *v. n.* to dance, jump.
 འཇག་པ་, *v. a.* to prepare, make.
 འཇག་པ་, *v. n.* to rise, go up.
 འཇག་པ་, *v. n.* to fluctuate, be unsteady.
 འཇག་པ་, *v. n.* to die, cease to live.
 འཇག་པ་, *v. a.* to bind, tie, fasten.
 འཇག་པ་, *v. a.* to mount, ascend.
 འཇག་པ་, *v. a.* to fetch or draw up water ; to water, irrigate.
 འཇག་པ་, *v.* to yield, confess.
 འཇག་པ་, *v. n.* to shrink.
 འཇག་པ་, *v. n.* to promise, assure.
 འཇག་པ་, *v. a.* to cleave, split, confess.
 འཇག་པ་, *v. a.* to grind, to cut with the teeth.
 འཇག་པ་, *v. a.* to believe, give credit to.
 འཇག་པ་, *v. a.* to prepare, make ready.
 འཇག་པ་, *v. n.* to run away, escape.
 འཇག་པ་, *v. a.* to command, 'commit to, instruct.
 འཇག་པ་, *v. a.* to prepare, make ready.
 འཇག་པ་, *v. a.* to establish, settle, fix.

- འཇམ་པ་, *v. n.* to creep in secretly.
 འཇམ་པ་, *v. a.* to weigh, ponder, pry.
 འཇིག་པ་, *v. n.* to be destroyed, ruined, to perish;
 v. a. to destroy.
 འཇུག་པ་, *v. a.* to put, place, lay, make, cause.
 འཇུན་པ་, *v. a.* to subdue, make tame.
 འཇུས་པ་, *v. n.* to shrink, be afraid of.
 འཇོག་པ་, *v. a.* to express, squeeze, milk.
 འཇོག་པ་, *v. a.* to put, place, lay down; cut,
 hew.
 འཇོམས་པ་, *v. a.* to overcome, subdue, conquer.
 འཇོལ་པ་, *v.* to turn aside from the way.
 འཇུག་པ་, *v. n.* to be fit, meet, convenient.
 འཇུག་པ་, *v.* to fight, quarrel, dispute.
 འཇུག་པ་, *v. a.* to embrace, include.
 འཇུག་པ་, *v. n.* to pass away, go beyond.
 འཇིག་པ་, *v. n.* to drop, fall in drops.
 འཇིག་པ་, *v. a.* to pervade, diffuse over.
 འཇུག་པ་, *v. a.* to gather, collect, pick up.
 འཇུང་པ་, *v.* to drink.
 འཇུག་པ་, *v. a.* to cut into small pieces.
 འཇུག་པ་, *v. n.* to cover, cast, spread over.
 འཇུག་པ་, *v. n.* to spread wide; to smoke.
 འཇུག་པ་, *v. n.* to depart, commence a journey.
 འཇིག་པ་, *v. a.* to draw, make fast.
 འཇུག་པ་, *v. a.* to take, seize, hold fast on.
 འཇུག་པ་, *v. a.* to shut, comprise, cover, include.
 འཇོམས་པ་, *v. a.* to fret, vex.
 འཇོག་པ་, *v. a.* to pick, pluck up.

- འཇོག་པ་, *v. a.* to take into one's hand; to hold.
 འཇོག་པ་, *v. n.* to go out, issue, be uttered.
 འཇོག་པ་, *v. n.* to doubt, hesitate, mistake, err.
 འཇོག་པ་, *v. a.* to scatter, diffuse, disperse; *v.*
 མཇོག་པ་.
 འཇོག་པ་, *v. a.* to declare, confess, not to hide.
 འཇོག་པ་, *v. n.* to become pure, clean; *v. a.* to
 lick.
 འཇོག་པ་, *v. a.* to choose, select.
 འཇོག་པ་, *v. n.* to go, pass away, to escape.
 འཇོག་པ་, *v. n.* to tremble, quake, shudder.
 འཇོག་པ་, *v. a.* to spread on the ground.
 འཇོག་པ་, *v. n.* to assemble, gather together.
 འཇོག་པ་, *v.* to represent in the mind, be
 conscious of.
 འཇོག་པ་, *v. n.* to be, exist, sit, be present.
 འཇོག་པ་, *v. n.* to bow, incline, bow down.
 འཇོག་པ་, *v. a.* to desire, wish; will.
 འཇོག་པ་, *v. n.* to be fatigued, weary, tired.
 འཇོག་པ་, *v. n.* to agree with, be in concord.
 འཇོག་པ་, *v. n.* to trot, to ride in a trot.
 འཇོག་པ་, *v. a.* to tame, break, subdue, educate.
 འཇོག་པ་, *v. a.* to lift, raise, hold up, weigh.
 འཇོག་པ་, *v. n.* to go, resort, to proceed.
 འཇོག་པ་, *v. a.* to follow, carry, convey, lead.
 འཇོག་པ་, *v. a.* to cast, throw, utter; found,
 establish.
 འཇོག་པ་, *v. a.* to say, repeat, answer to.
 འཇོག་པ་, *v. a.* to bid, tie, fasten; *v.* འཇོག་པ་.
 འཇོག་པ་, *v. n.* (*v.* འཇོག་པ་) to go, march, proceed.

འདོད་པ, *v. a.* to wish, desire, long for ; will
 འདོན་པ, *v. a.* to utter, eject, expel ; *v. n.* to eat,
 drink.

འདོམ་པ, *v. n.* to meet, come together, unite.

འདོམས་པ, *v. a.* to advise, counsel

འདོར་པ, *v. a.* to cast off, reject, not to take.

འབྲུག་པ, *v. n.* to be rent, unfolded.

འཇིག་པ, *v. a.* to ask, make a question.

འཇོན་པ, *v. a.* to deceive, impose on.

འཇིག་པ འཇིག་པ, *v. a.* to distribute, to give
 to each.

འཇོག་པ, *v. a.* to roll down, turn about, fall
 down.

འཇུ་པ འཇུ་པ, *v. a.* to dig, make a hole ;
 fret, vex.

འཇུན་པ, *v. a.* to rub, file.

འཇུག་པ, *v. a.* to sew, stitch, join together.

འཇུལ་པ, *v. n.* to become putrid, rancid.

འཇོམ་པ, *v. n.* to mix, mingle, unite with.

འཇོག་པ, *v. a.* to shave with a razor.

འཇོན་པ, *v. a.* to draw ; bring, govern, invite

འཇོང་པ, *v. n.* to slide, glide, slip.

འཇག་པ, *v. n.* to arise ; lift up one's self ; *v. a.*
 to rear, to throw his rider (as a horse).

འཇག་པ, *v. a.* to shoot out, ejaculate, throw.

འཇམ་པ, *v. n.* to lose, be defeated.

འཇམ་པ, *v. n.* to spring, rise, be promoted.

འཇམ་པ, *v. n.* to be indigent, poor.

འཇམ་པ, *v. a.* to put off, (as a garment, &c.)

འཇམ་པ, *v. n.* to fly ; *v. a.* to cover, cast over.

འཇམ་པ, *v. a.* to repel, drive back.

འཇོན་པ, *v. a.* to shoot, throw, cast, ejaculate.

འཇོན་པ, *v. n.* to increase, multiply, augment.

འཇོམ་པ, *v. n.* to shift, change, turn ; migrate.

འཇོམ་པ, *v. a.* to strike, hurt, touch.

འཇོང་པ, *v. n.* to be indigent, poor.

འཇུ་པ, *v.* to rebuke, chide.

འཇུག་པ, *v. a.* to sweep, make clean.

འཇུང་པ, *v. n.* to hang down.

འཇུན་པ, *v. n.* to go astray, be lost.

འཇུར་པ, *v. a.* to display, exhibit, show.

འཇུལ་པ, *v. n.* to be blotted out ; *v. a.* to wipe off,
 blot out.

འཇུལ་པ, *v. a.* to wipe, to blot out.

འཇུག་པ, *v. n.* to blunder, mistake, err.

འཇུར་པ, *v. n.* to rise up, be diffused.

འཇུལ་པ, *v. n.* to crawl, creep, go slowly.

འཇུལ་པ, *v. n.* to float, to swim on the surface
 of, &c.

འཇུག་པ, *v. n.* to kick, strike with the foot.

འཇུག་པ, *v. a.* to envy.

འཇུག་པ, *v. a.* to kick, strike with the foot.

འཇུལ་པ, *v. a.* to separate, put asunder, divide

འཇུལ་པ, *v. a.* to subtract, diminish, lessen.

འཇུག་པ, *v. n.* to palpitate, flutter.

འཇུན་པ, *v. a.* to let know, to send intelligence.

འཇུག་པ, *v. a.* to scratch, rub

འཇུལ་པ, *v. n.* to change, turn, (miraculously.)

འཇུལ་པ, *v.* to lean, incline to.

འཇུལ་པ, *v.* to scatter, diffuse, be scattered.

འཇུལ་པ, *v. a.* to take by force, to rape.

འཇུལ་པ, *v. n.* to be delivered, given, paid.

- གཤང་པ, *v. n.* to be steeped, macerated.
 གཤང་པ, *v. a.* to endeavour, make an effort.
 གཤང་པ, *v. n.* to descend, fall, flow.
 གཤང་པ, *v. n.* to burn, be inflamed.
 གཤང་པ, *v. a.* to pick, make rough, hairy.
 གཤང་པ, *v. a.* to pierce, bore.
 གཤང་པ, *v. n.* to open, bud, blow.
 གཤང་པ, *v. a.* to pierce, bore.
 གཤང་པ, *v. a.* to exercise, endeavour.
 གཤང་པ, *v. a.* to blow (the fire); to put off
 (as a garment).
 གཤང་པ, *v. n.* to itch.
 གཤང་པ, *v. n.* to fall flat down.
 གཤང་པ, *v. a.* to cover, vault, overarch.
 གཤང་པ, *v. a.* to offer, present, give.
 གཤང་པ, *v. a.* to 'let' down, shower, rain.
 གཤང་པ, *v. n.* to be poured or shed out.
 གཤང་པ, *v. a.* to transfer to, confer on.
 གཤང་པ, *v. a.* to call, name, invite, summon.
 གཤང་པ, *v. a.* to put, place, lay down.
 གཤང་པ, *v. n.* to be purified or clean.
 གཤང་པ, *v. n.* to overflow, be of wide extent.
 གཤང་པ, *v. n.* to stick to, adhere; to infect.
 གཤང་པ, *v. n.* to be wiped or blotted out.
 གཤང་པ, *v. n.* to sink, drown, be immersed.
 གཤང་པ, *v. n.* to pass away, be spent, to slide.
 གཤང་པ, *v. a.* to draw, pull out; receive in-
 to, &c.
 གཤང་པ, *v. a.* to besmear, bedaub.
 གཤང་པ, *v. n.* to come forth, be born, rise.
 གཤང་པ, *v. n.* to open, be divided, separated.
 གཤང་པ, *v. a.* to open, divide, separate.
 གཤང་པ, *v. n.* to disappear, vanish.
 གཤང་པ, *v. a.* to pour out, transfuse.
 གཤང་པ, *v. a.* to lick, touch with the tongue.
 གཤང་པ, *v. n.* to be, or made ready.
 གཤང་པ, *v. n.* to come, arrive.
 གཤང་པ, *v. n.* to come in, arrive; *v. a.* to find
 get, be united with.
 གཤང་པ, *v. n.* to deflect, turn aside, deviate.
 གཤང་པ, *v.* to bring, or be brought forth.
 གཤང་པ, *v. a.* to rub, fret, scratch.
 གཤང་པ, *v. a.* to snatch away.
 གཤང་པ, *v. n.* to go asunder, separated
 from.
 གཤང་པ, *v. a.* to write, express, in characters
 or figures; *v. n.* to grow less, decrease.
 གཤང་པ, *v. n.* to make less, lessen, decrease.
 གཤང་པ, *v. n.* to distribute, give, share.
 གཤང་པ, *v.* to pick, dig, fret, &c.
 གཤང་པ, *v. a.* to rub, fret, dig.
 གཤང་པ, *v. a.* to distribute, give, lend; *v. n.*
 to flow.
 གཤང་པ, *v. a.* to draw, stretch, spread out.
 གཤང་པ, *v. n.* to shave with a razor; *v. གཤང་པ.*
 གཤང་པ, *v.* to follow, go behind, imitate.
 གཤང་པ, *v. n.* to be joined, or united with.
 གཤང་པ, *v. n.* to run away, desert.
 གཤང་པ, *v. a.* to sift, strain, squeeze.
 གཤང་པ, *v. n.* to be pure, whole, perfect.
 གཤང་པ, *v. a.* to return, repay; supply.
 གཤང་པ, *v. n.* to fear, be afraid.

འཕྲོ་བྱ་བ་, *v. n.* to be finished, to grow, be grown up.

འཕྲོ་བྱ་བ་, *v.* to do, know, require, desire, &c.

འཕྲོ་བྱ་བ་, *v. n.* to be burnt, or burnt by fire.

འཕྲོ་བྱ་བ་, *v. a.* to press, squeeze, force out.

འཕྲོ་བྱ་བ་, *v. n.* to be established, rooted.

འཕྲོ་བྱ་བ་, *v. n.* to enter into, be contained in.

འཕྲོ་བྱ་བ་, *v.* to turn, whirl, (rapidly.).

འཕྲོ་བྱ་བ་, *v. a.* to hurt, injure, do harm to.

འཕྲོ་བྱ་བ་, *v. u.* to return, repay, give back.

འཕྲོ་བྱ་བ་, *v. n.* to arise, get up, improve.

འཕྲོ་བྱ་བ་, *v. a.* to boil, dress, dye, tinge, ripen.

འཕྲོ་བྱ་བ་, *v. a.* to sew, stitch.

འཕྲོ་བྱ་བ་, *v. n.* to sline; to grieve for.

འཕྲོ་བྱ་བ་, *v. n.* to live, to be alive; *v. a.* to feed, cherish, nourish; boil, dress, dye, tinge.

འཕྲོ་བྱ་བ་, *v. a.* to cut, hew, engrave; to prick, pierce.

འཕྲོ་བྱ་བ་, *v. n.* to assemble, associate, flock, come together.

འཕྲོ་བྱ་བ་, *v. a.* to sell.

འཕྲོ་བྱ་བ་, *v. a.* to boil, dress victuals; dye, tinge.

འཕྲོ་བྱ་བ་, *v.* to act as a deputy, to depute.

འཕྲོ་བྱ་བ་, *v. a.* to seek, look for, search after.

འཕྲོ་བྱ་བ་, *v. n.* to drop, fall in drops.

འཕྲོ་བྱ་བ་, *v. n.* to be spent, lack, want.

འཕྲོ་བྱ་བ་, *v. n.* to hang down.

འཕྲོ་བྱ་བ་, *v.* to quarrel, fight.

འཕྲོ་བྱ་བ་, *v. a.* to take, seize, hold fast, keep.

འཕྲོ་བྱ་བ་, *v. n.* to drop, fall in drops.

འཕྲོ་བྱ་བ་, *v. a.* to fix, put, sit, plant, found, establish, build.

འཕྲོ་བྱ་བ་, *v. a.* to put, place, lay; turo, convert to.

འཕྲོ་བྱ་བ་, *v.* to wink, (close and open again the eyes,) to smile, to look gay.

འཕྲོ་བྱ་བ་, *v. n.* to turn or go aside from one's way, (not to meet.)

འཕྲོ་བྱ་བ་, *v. n.* to creep in, to enter in on inclined posture.

འཕྲོ་བྱ་བ་, *v.* to climb or ascend.

འཕྲོ་བྱ་བ་, *v. a.* to hold, contain, receive.

འཕྲོ་བྱ་བ་, *v.* to blush, be ashamed for.

འཕྲོ་བྱ་བ་, *v. n.* to be hoarse; *v. a.* to speak, utter.

འཕྲོ་བྱ་བ་, *v. a.* to gather, heap together, (confusedly).

འཕྲོ་བྱ་བ་, *v. n.* to come together, associate, assemble, meet.

འཕྲོ་བྱ་བ་, *v. c.* to make or cause to meet.

འཕྲོ་བྱ་བ་, *v. n.* to err, mistake.

འཕྲོ་བྱ་བ་, *v. n.* to be insipid or flat.

འཕྲོ་བྱ་བ་, *v. n.* to be second, hide one's self.

འཕྲོ་བྱ་བ་, *v. n.* to stumble.

འཕྲོ་བྱ་བ་, *v. n.* to be worthy of so much, to cost, &c.

འཕྲོ་བྱ་བ་, *v. u.* to know, understand.

འཕྲོ་བྱ་བ་, *v. n.* to be convenient, just.

འཕྲོ་བྱ་བ་, *v. n.* to be apt, fit, meet, convenient, &c.

འཕྲོ་བྱ་བ་, *v. a.* to assault, fall on, attack.

3. 3. 3. *v. n.* to be rotten, putrid, rancid.
 3. 3. 3. *v.* to hope.
 3. 3. 3. *v. a.* to touch, feel.
 3. 3. 3. or 3. 3. 3. *v. n.* to be stiff, hard.
 3. 3. 3. *v. n.* to delight, or to take pleasure in,
 to amuse one's self with.
 3. 3. 3. *v. a.* to long for, desire earnestly.
 3. 3. 3. *v. a.* to steal, thieve.
 3. 3. 3. *v. a.* to dig, carve, grove, cut.
 3. 3. 3. for 3. 3. 3. *v. a.* to stretch out.
 3. 3. 3. *v.* to swim.
 3. 3. 3. *v. a.* to stretch out, distend, extend.
 3. 3. 3. *v. n.* to become, grow old; 3. 3. 3. grown
 old.
 3. 3. 3. *v. a.* to ford, to pass over without
 swimming.
 3. 3. 3. *v. n.* to laugh, to be wild.
 3. 3. 3. *v.* to dispute, oppose.
 3. 3. 3. *v. a.* to cast, throw, beat.
 3. 3. 3. *v. a.* to throw, cast, beat.
 3. 3. 3. *v. n.* to triumph, to be victorious, to
 be emancipated, to arrive at final be-
 attitude.
 3. 3. 3. *v. n.* to rise, move, flow, proceed, go,
 walk.
 3. 3. 3. *v. n.* to run, flee.
 3. 3. 3. *v. a.* to put into a string, series, to col-
 lect, to gather together.
 3. 3. 3. *v. a.* to abuse a woman with violence
 3. 3. 3. *v. a.* to extend, widen, dilate.
 3. 3. 3. *v. a.* to cast, throw, hurl.
3. 3. 3. *v. a.* to reap, to cut with a sickle.
 3. 3. 3. *v. a.* to reward, give a reward.
 3. 3. 3. *v.* to pant, long for, wish, desire.
 3. 3. 3. *v.* to long for.
 3. 3. 3. for 3. 3. 3. idem.
 3. 3. 3. *v.* to draw in, to breathe.
 3. 3. 3. *v. n.* to sweat
 3. 3. 3. for 3. 3. 3. *v.* to be able, to may, to dare
 3. 3. 3. *v. a.* to parch, burn slightly; to deceive
 3. 3. 3. *v. a.* to chase, hunt, pursue; to deceive
 3. 3. 3. or 3. 3. 3. *v. n.* to grow less, abate
 decrease.
 3. 3. 3. *v. a.* to barter, exchange; to change
 3. 3. 3. *v. a.* to honour, reverence.
 3. 3. 3. *v. a.* to say, utter, speak, tell.
 3. 3. 3. *v. a.* to cleanse, purge.
 3. 3. 3. *v. n.* to grow old, to be worn out.
 3. 3. 3. *v. n.* to fade, wither, pine away.
 3. 3. 3. *v. n.* to break or fall down (as a rock).
 3. 3. 3. *v. a.* to find, get, obtain
 3. 3. 3. *v. n.* to be stirred up, agitated, trou-
 bled.
 3. 3. 3. *v. a.* to snare, ensnare, entrap.
 3. 3. 3. *v. n.* to be firm, steady, permanent,
 lasting, never ceasing; durable.
 3. 3. 3. *v. n.* to be in a hurry.
 3. 3. 3. idem
 3. 3. 3. *v. n.* to be copious, abundant; fat, thick.
 3. 3. 3. *v. a.* to pull, break down
 3. 3. 3. *v. a.* to keep, hold, support; *v. n.* to
 lean on, to depend on

ཉེན་པ་, *v. a.* to judge, examine, try, prove.

ཉེན་པ་, *v. o.* to make to spring or gush forth, to squeeze out, to arrive at.

ཉེན་པ་, *v. a.* to clap, to strike together, to heat on.

ཉེན་པ་, *v. a.* to whet, to make sharp.

ཉེན་པ་, *v. a.* to spread, to extend wide.

ཉེན་པ་, *v. n.* to drop, or fall down suddenly, to break in.

ཉེན་པ་, *v. a.* to beat, strike, hammer.

ཉེན་པ་, *v. a.* to strike, beat, smite.

ཉེན་པ་, *v. a.* to elap, strike together.

ཉེན་པ་, *v. a.* to whet, sharpen.

ཉེན་པ་, *v. a.* to spring out, gush forth, to issue; spring a leak, to have a hole.

ཉེན་པ་, *v. a.* to excite, incite, spur, stir up.

ཉེན་པ་, *v. n.* to roll, or fall down.

ཉེན་པ་, *v. a.* to wound; to ask.

ཉེན་པ་, *v.* to dream.

ཉེན་པ་, *v. a.* to bite, to wound with the teeth.

ཉེན་པ་, *t.* to snarl, wrangle, quarrel.

ཉེན་པ་, *v. n.* to lie defiled, stained with.

ཉེན་པ་, *v. a.* to say, speak, ask; to plough and sow.

ཉེན་པ་, *v. a.* to pick, cleanse (as wool).

ཉེན་པ་, *v. o.* to plough.

ཉེན་པ་, *v. a.* idem.

ཉེན་པ་, *v. n.* to yawn, gape, stretch with yawning.

ཉེན་པ་, *v. a.* to count, reckon, number; to accept, admit, yield to.

ཉེན་པ་, *v. a.* to build, make a wall, construe.

ཉེན་པ་, *v. n.* to play, sport, amuse one's self, game, frolic, trifle.

ཉེན་པ་, *v. a.* to raise one thing above another, to tuck, truss up.

ཉེན་པ་, *v. a.* to tuck, truss up.

ཉེན་པ་, *v. n.* to play, sport, game; *v.* ཉེན་པ་.

ཉེན་པ་, *v.* to dispute, debate, contest, fight, quarrel.

ཉེན་པ་, *v. a.* to begin, make, compose, write.

ཉེན་པ་, *v.* to endeavour, make an effort.

ཉེན་པ་, *v. a.* to press, force, squeeze, urge, oppress; *v.* ཉེན་པ་.

ཉེན་པ་, *v. a.* to change or turn one's self into, to transform.

ཉེན་པ་, *v. a.* to tuck, truss up.

ཉེན་པ་ or ཉེན་པ་, *v. a.* to make ready, to send, despatch.

ཉེན་པ་, *v. a.* to purge, carry off, produce an abortion.

ཉེན་པ་, *v. a.* to overthrow, lay waste, destroy.

ཉེན་པ་, *v. n.* to be wet, fresh, green.

(ཉེན་པ་) ཉེན་པ་, *v. o.* to bless, to give his benediction to.

ཉེན་པ་, *v. n.* to boast, be proud with.

ཉེན་པ་, *v. n.* to be, to exist, to be found.

ཉེན་པ་, *v. n.* to cough, to get up phlegm.

ཉེན་པ་, *v. n.* to burst, to overflow suddenly.

ཉེན་པ་, *v. n.* to remain, to be left.

ཉེན་པ་, *v. o.* to take, receive, seize, fetch.

ཉེན་པ་, *pref.* of ཉེན་པ་, *v. n.* to turn back.

- ལོང་བ, for ལེན་པ, to take, receive, seize.
 ལོང་བ from ལོང་བ, to be blind.
 ལོ་བ་པ, *v. a.* to learn ; *v.* ལོ་བ་པ.
 ལྷན་པ or ལྷན་པ་པ, to be dumb or mute.
 ལྷ་བ for ལྷ་བ་པ, *v. a.* to 'turn round, twist, wreath ; to turn as a screw.
 ལྷ་བ་པ, *v. a.* idem ; *v.* ལྷ་བ་པ.
 ལྷེ་བ་པ, *v.* to perish, destroy one's self.
 ལྷེན་པ, *v. a.* to shinke, quake, to be agitated ; to can, be able to do, may.
 ལྷེན་པ, *v.* to enter into, penetrate, affect.
 ལྷ་བ, *v. a.* to look, behold, view, see.
 ལྷ་བ་པ, *v. a.* to fold up, to plait.
 ལྷ་མ་པ for ལྷ་མ་པ་པ, to be full, to be born.
 ལྷ་བ་པ, *v. n.* to fall, to sin.
 ལྷ་མ་པ, *v. a.* to lick, touch with the tongue.
 ལྷ་བ་པ, *v.* to get of, to be given of ; to rise up stand up, arise, to be diffused.
 ལྷ་བ་པ, *v. a.* to chew, cut with the teeth.
 ལྷ་མ་པ, *v. a.* to have, possess ; to be (to one).
 ལྷ་བ་པ, *v. a.* to repeat, reiterate.
 ལྷ་མ་པ, *v. n.* to be faint, weary, languid.
 ལྷ་བ་པ, *v. n.* to soar, fly aloft, float.
 ལྷ་མ་པ, *v.* to be puffed up, to make a noise.
 ལྷ་བ་པ, *v. a.* to pour into ; *v.* ལྷ་བ་པ.
 ལྷ་བ་པ, *v. a.* to make or cause to drink (cattle)
 ལྷ་བ, *v. n.* to bask ; sit near the fire.
 ལྷེན་པ, *v. n.* to quake, tremble.
 ལྷེན་པ, *v. n.* to shake, quake.
 ལྷེན་པ, *v. n.* to return, go 'back, to be turned upside down, to be overset.
- ལྷོང་བ, *v. n.* to be or become blind.
 ལྷོན་པ, *v. a.* to return, give or pay back.
 ལྷོམ་པ, *v.* to perceive easily, to be witty.
 ལྷན་པ, *v. n.* to arrive at, resort, go, come to.
 ལྷ་བ་པ, *pret.* of ལྷ་བ་པ, *v. n.* to fall down from.
 ལྷེ་བ, *v. a.* to twist, wreath, wind.
 ལྷེ་བ (pret. of ལྷེ་བ་པ, *v. n.* to die), to be dead.
 ལྷ་བ, *v. a.* to flay, strip, take off the skin ; to copy a book, &c.
 ལྷ་བ་པ, *v. n.* to breathe with a noise by the nostril-, to snore.
 ལྷ་བ་པ, *v. a.* to rub together, to fret.
 ལྷ་བ་པ, *v. n.* to whisper.
 ལྷ་བ་པ, *v. n.* to weep, lament.
 ལྷ་མ་པ, *v. a.* to hurt, burn slightly, cut.
 ལྷེན་པ, *v. a.* to know, understand.
 ལྷོང་བ, *v. n.* to have room, to be received into (a vessel) ; &c. to slite, to go to stool.
 ལྷོམ་པ, *v. a.* to prepare, make ready.
 ལྷོམ་པ, *v. a.* to chose, hunt.
 ལྷ་བ་པ, *v. a.* to prove, try, tempt, to awake.
 ལྷེན་པ, *v. a.* to retake, move or lift up a little.
 ལྷེན་པ, *v. a.* to soak, imbibe.
 ལྷེན་པ, *v. n.* to be refreshed, recreated, satisfied with.
 ལྷ་བ་པ, *v. n.* to cough or breathe with difficulty.
 ལྷེན་པ, *v. a.* to pick, cleanse.
 ལྷེན་པ or ལྷེན་པ་པ, *v.* to think, miod, meditate.
 ལྷེན་པ, *v. a.* to cleanse, make clean, mend, repair, correct, improve, relieve, cure,

heal, remedy; disclose, discover; <i>མཉམ་པ་</i> .	<i>ཐུང་པ་</i> , <i>v. a.</i> to put under the ground, to bide, bury, to put into a hole.
<i>སོང་པ་</i> , <i>v. a.</i> to gather together, collect, board up.	<i>ཐུང་པ་</i> , <i>v. a.</i> to smear, bedaub.
<i>སོང་པ་</i> , <i>v. n.</i> to go, depart, pass away; <i>pret</i> and <i>imperat.</i> of <i>འགྲོ་པ་</i> .	<i>ཐུམ་པ་</i> , <i>v. a.</i> to contract, shrink up.
<i>སོང་པ་</i> , <i>v. a.</i> to try, prove, tempt; <i>v. སང་པ་</i> .	<i>ཐུང་པ་</i> , <i>v. a.</i> to send, despatch; bestow, give.
<i>སོང་པ་</i> for <i>སོང་པ་</i> , to go, come, arrive at a place.	<i>ཐུལ་པ་</i> , <i>v. a.</i> to exhort, incite, bid.
<i>སོང་པ་</i> for <i>མཉམ་པ་</i> , to be alive.	<i>ཐེམ་པ་</i> , <i>v. a.</i> to make dry, leana, meagre.
<i>ཐིང་པ་</i> for <i>ཐིང་པ་</i> , <i>v. a.</i> to send, despatch, order, commission.	<i>ཐོམ་པ་</i> , <i>v. a.</i> to elect, choose.
<i>ཐིང་པ་</i> , <i>v. a.</i> to lengthen, make longer.	<i>ཐོང་པ་</i> , <i>v. a.</i> to fulfil, accomplish.
<i>ཐུང་པ་</i> , <i>v. a.</i> to keep, observe, defend, preserve, watch, spy.	<i>ཐོན་པ་</i> , <i>v. a.</i> to put on (as clothes).
<i>ཐུམ་པ་</i> , <i>v. a.</i> to stir up, agitate; move.	<i>ཐོམ་པ་</i> , <i>v. n.</i> to thirst, be thirsty.
<i>ཐུལ་པ་</i> , <i>v. a.</i> to make rotten.	<i>ཐོར་པ་</i> , <i>v. a.</i> to turn round, encircle, surround, enclose.
<i>ཐོང་པ་</i> , <i>v. a.</i> to add (as in arithmetic); <i>v. བཞེ་པ་</i> .	<i>ཐོལ་པ་</i> , <i>v. a.</i> to boil, make, boil; seeth.
<i>ཐོང་པ་</i> , <i>v. a.</i> to bury.	<i>ཐོང་པ་</i> , <i>v. a.</i> to spend, lay out, expend.
<i>ཐོང་པ་</i> , <i>v. a.</i> to warm, heat moderately.	<i>ཐོལ་པ་</i> , <i>v. a.</i> to borrow, ask a loan, take on credit.
<i>ཐོང་པ་</i> , <i>v. a.</i> to make right, straight, equal, keep in equilibrio, equiponderate, balance.	<i>ཐོག་པ་</i> , <i>v. n.</i> to vox.
<i>ཐོལ་པ་</i> , <i>v. a.</i> to deceive, impose on.	<i>ཐོག་པ་</i> , <i>v. a.</i> to bend, cross, or put in the form of a cross.
<i>ཐོལ་པ་</i> , <i>v. a.</i> to twist, wind, writhe.	<i>ཐོག་པ་</i> , <i>v. a.</i> to vomit, to cast up from the stomach.
<i>ཐོལ་པ་</i> , <i>v. n.</i> to arrive	<i>ཐོང་པ་</i> , <i>v. a.</i> to leave off, put aside, renounce, forsake, relinquish, to leave behind.
<i>ཐོང་པ་</i> , <i>v. a.</i> to change, turn, convert; to turn the outside inward.	<i>ཐོར་པ་</i> , <i>v. a.</i> to forget.
<i>ཐོང་པ་</i> , <i>v. a.</i> to raise up, erect, gather, amass, ask alms.	<i>ཐོང་པ་</i> , <i>v. a.</i> to leave off, cast away, relinquish.
<i>ཐོན་པ་</i> , <i>v. a.</i> to protrude, force out.	<i>ཐོལ་པ་</i> , <i>v. n.</i> to be born, to be produced, to come forth.
<i>ཐོང་པ་</i> , <i>v. a.</i> to teach, instruct; learn.	<i>ཐོང་པ་</i> , <i>v.</i> to be ashamed of.
<i>ཐོང་པ་</i> , <i>v. a.</i> to separate, fold up.	<i>ཐོང་པ་</i> , <i>v. a.</i> to produce, generate, form, make, cause, breed, rear up, beget, procreate.
	<i>ཐོན་པ་</i> , <i>v.</i> to make haste, to strive, to endeavour.

ཐུམ་པ, *v. n.* to be thirsty.

ཐུལ་པ, *v. a.* to carry, convey; conduct, accompany, lead; bring; send.

ཐུལ་པ, *v. n.* to grieve, be sorrowful, mournful.

ཐུང་པ, *v. a.* to defend, guard, protect, keep safe.

ཐུད་པ, *v. n.* to move, go, walk; *v. a.* to move, agitate, shake.

ཐུན་པ, *v. a.* to put, place, lay on.

ཐུལ་པ, *v. a.* to protect, defend, keep safe.

ཐུམ་པ, *v. a.* to stir up, move, shake, agitate.

ཐུང་པ, *v. a.* to repeat, add to; keep or hold up.

ཐུལ་པ, *v. n.* to fear, dread, be afraid of.

ཐུང་པ, *v. n.* to swell, to be swollen; to puff up.

ཐུལ་པ, *v. a.* to beat the ground, with one's feet.

ཐུལ་པ, *v. a.* to lead, conduct; *v. a.* འཕྲིད་པ། བཅི་པ.

ཐུང་པ, *v. a.* to eject, expel, drive out.

ཐུང་པ, *v. n.* to be filled or replete; to be full.

ཐུལ་པ, *v. a.* to spread over, to cover with.

ཐུལ་པ, *v.* to wait for.

ཐུལ་པ, *v. a.* to move, agitate, shake.

ཐུལ་པ, *v. n.* to puff, boast, brag.

ཐུལ་པ, *v. a.* to bid, order, proclaim, publish.

ཐུལ་པ, *v. a.* to make swear, to put on oath.

ཐུང་པ, *v. a.* to make round or globular, to conglomerate.

ཐུམ་པ, *v.* to be accustomed to, to be exercised in; to represent in the mind, to think on; to fancy, imagine.

ཐུང་པ, *v. a.* to thicken, congregate, form clots.

ཐུང་པ, *v. n.* to stretch with gaping and yawning.

ཐུལ་པ, *v. a.* to overset, overthrow, subvert, overturn.

ཐུང་པ, *v. n.* to be hidden or secret.

ཐུང་པ, *v. a.* to enumerate, reckon; *v. a.* བཟང་པ.

ཐུལ་པ, *v. a.* to adjust, compose, make agree, put together.

ཐུལ་པ, *v. a.* to obfuscate, shadow, darken.

ཐུལ་པ, *v. a.* to hold fast, twist together; to endeavour, make an effort.

ཐུལ་པ, *v. a.* to roll, wrap, wind up, twist.

ཐུང་པ, *v. a.* to mix, feign, relate falsely.

ཐུལ་པ, *v. a.* to liken, compare, estimate; to emulate, vie, contend with.

ཐུལ་པ, *v. a.* to prepare, make ready; to render propitious; to acquire, learn, obtain, get.

ཐུལ་པ, *v.* to belch, to eject wind from the stomach.

ཐུང་པ, *v. a.* to raise, erect, lift up.

ཐུལ་པ, *v.* to argue, reason, consider; to debate, discuss, take measures for; *v. a.* བཟོ་པ.

ཐུལ་པ, *v. a.* to proclaim, publish, preach.

ཐུང་པ, *v.* to go on or over.

ཐུལ་པ, *v. a.* to embellish, decorate.

ཐུལ་པ, *v. a.* to untie, loosen, deliver, save.

ཐུང་པ, *v. n.* to snort, make a noise, &c.

ཐུལ་པ, *v.* to grow green; *v. a.* to bless.

ཐུང་པ, *v. a.* to tell, report, relate, say; accuse, charge with.

ལྟོ་ལྟོ་ལྟོ་, *v.* to think, suppose.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to be degenerated, grown worse.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to break down, destroy.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to dip, immerge, moisten.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to make fewer, or less, to reduce.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to be debilitated, sick; *v. a.* to
 disease, afflict.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to lean on, to rest against.
 ལྟོ་ལྟོ་ལྟོ་, *v.* to make haste, to strive, endeavour.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to fear, dread, be afraid of.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to approach; *v. a.* to gain, pro-
 cure.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to boast, brag, be proud of.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to feed, to give to eat and drink;
 to tell.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to lift up, stretch out; *v. n.* to
 reach to.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to make equal, level.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to lay, place, put flat down.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to hurry, to be in confusion.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to put in order or series.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to rest, refresh one's self.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to rebuke, chide, rebraid.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to infect, pervade, penetrate.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to shorten, abbreviate, make short.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to iterate, repeat; to put together.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to make agree, reconcile; confer.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to keep, hold; to keep in pay.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to give, bestow, grant, allow, per-
 mit.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to be empty.

ལྟོ་ལྟོ་ལྟོ་, *v. a.* to magnify, extol, exalt, praise.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to show, instruct, teach.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to give into one's hand, to give,
 deliver.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to go astray, to be mingled among.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to abhor, dislike, be angry.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to menace, threaten with.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to collect, gather, in mass.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to make agree, reconcile.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to mingle, mix; exchange, barter.
 ལྟོ་ལྟོ་ལྟོ་, *v.* to hazard, expose to chance or danger.
 ལྟོ་ལྟོ་ལྟོ་, *v.* to sit, tarry, wait for, attend.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to blind, restrain; obligo one's
 self; to vow, promise.
 ལྟོ་ལྟོ་ལྟོ་, *v. n.* to be light, to be evident, mani-
 fest; to seem, appear.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to hurt, wound, injure, to do harm
 to.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to take, receive; put on.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to prick, goad, pierce; to suckle.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to abolish, destroy.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to smell, perceive by the nose.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to make less; bring nearer, an-
 ticipate.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to make small pieces of, to dimi-
 nish.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to augment, increase, add more to.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to smell, perceive by the nose;
 to take, receive, put on.
 ལྟོ་ལྟོ་ལྟོ་, *v. a.* to confound, mix, mingle, dis-
 turb, to mistake.

ཕྱོང་བ, *v. a.* to comprise, include, embrace.

ཕྱག་བ, *v. a.* to carry, or bring by turns.

ཕྱང་བ, *v. a.* to leave off, renounce, quit, abandon, cast away.

ཕྱར་བ, *v. a.* to exalt, promote, raise.

ཕྱུང་བ, *v. a.* to heap up together.

ཕྱད་བ, *v. a.* to adorn, embellish ; put on.

ཕྱུག་བ, *v. a.* to turn upside down ; to place with the face or mouth downwards,

ཕྱར་བ, *v. a.* to make fly ; to excite, to egg on.

ཕྱོང་བ, *v. a.* to augment, increase.

ཕྱེ་བ, *v. a.* to change, shift, alter.

ཕྱོང་བ, *v. a.* to carry or bring forwards by turns.

ཕྱོང་བ, *v. a.* to leave off, cast away.

ཕྱོར་བ, *v. a.* to raise, promote, advance.

ཕྱང་བ, *v. a.* to let down, to hang down.

ཕྱད་བ, *v. a.* to use, enjoy ; practise, do.

ཕྱུང་བ, *v. a.* to make sink, to submerge.

ཕྱུག་བ, *v. a.* to expel, banish.

ཕྱོང་བ, *v. a.* to mock, ridicule, chide ; rail on ; blame, censure.

ཕྱོང་བ, *v. a.* to use, enjoy ; practise, do, perform.

ཕྱོང་བ, *v. n.* to come, arrive.

ཕྱོང་བ, *v. a.* to show, to expose to view ; to boast, brag.

ཕྱུང་བ, *v. a.* to adorn, decorate, embellish.

ཕྱང་བ, *v. a.* to mendicate, beg, ask alms.

ཕྱད་བ, *v. a.* to give into one's hand, to deliver ; compose ; meet.

ཕྱོང་བ, *v. a.* to give intelligence, make acquainted with ; inform ; send orders.

ཕྱག་བ, *v. a.* to shake off, cleanse ; rub, scrub.

ཕྱུང་བ, *v. a.* to change or turn (miraculously).

ཕྱོང་བ, *v. a.* to like, wish, will, be pleased with ; to scatter, diffuse.

ཕྱོང་བ, *v. a.* to compose, put together.

ཕྱུང་བ, *v. a.* to hide, conceal, keep secret.

ཕྱད་བ, *v. a.* to dirty, foul, soil, stain.

ཕྱང་བ, *v. a.* to macerate, steep in water.

ཕྱུང་བ, *v. a.* to gather, collect, put together.

ཕྱོང་བ, *v. a.* to kindle, inflame, light.

ཕྱོང་བ, *v. a.* to hide, conceal, cover, keep secret.

ཕྱོང་བ, *v.* to puff, swell up.

ཕྱོང་བ, *v. a.* to make dirty, foul.

ཕྱོང་བ, *v. a.* to steep, macerate.

ཕྱོང་བ, *v. a.* to kindle, light, inflame.

ཕྱང་བ, *v. a.* to take away a part, subtract ; cleanse, purify, exercise.

ཕྱོང་བ, *v. a.* to compose, join, put together, write ; mix, mingle ; dress, prepare.

ཕྱོང་བ, *v. a.* to give alms, to give, bestow, confer on.

ཕྱོང་བ, *v. a.* to diminish, subtract ; cleanse ; exercise.

ཕྱོང་བ, *v. a.* to join, put together.

ཕྱུང་བ, *v. a.* to bespot, besprinkle ; summon, call for aid.

ཕྱད་བ, *v. n.* to sneeze ; to be numb, or benumbed.

ལྷ་བ or ལྷ་དུ་བ, <i>v. a.</i> to knead, work dough with the fist.	སྟོ་བ, <i>v. a.</i> to mention, tell, say.
ལྷ་དུ་བ, <i>v.</i> to play on, or sound a musical instrument.	ལྷ་དུ་བ, <i>v. a.</i> to blame, &c.; <i>v.</i> ལྷ་དུ་བ.
ལྷ་དུ་བ, <i>v. a.</i> to join or put together.	ལྷ་དུ་བ, <i>v. a.</i> to desire, wish, will, long for.
ལྷ་དུ་བ, <i>v. a.</i> to call on for aid, to summon; to bespot, besprinkle.	ལྷ་དུ་བ, <i>v. n.</i> to fast, to take no food.
ལྷ་དུ་བ, <i>v. a.</i> to blame, chide, abuse, curse; condemn, disdain, scorn; to bend down, depress.	ལྷ་དུ་བ, <i>v. a.</i> to hasten, make haste.
ལྷ་དུ་བའི་ལྷ་དུ་བ, <i>v. n.</i> to be ripe or mature.	ལྷ་དུ་བ, <i>i. n.</i> to be mad, distracted.
	ལྷ་དུ་བ, <i>v. a.</i> to speak, say.
	ལྷ་དུ་བ also ལྷ་དུ་བ, <i>v. a.</i> to give, grant; order.
	ལྷ་དུ་བ, (<i>v.</i> ལྷ་དུ་བ,) <i>v. a.</i> to understand, perceive.
	ལྷ་དུ་བ, <i>v.</i> to look to, to twinkle.
	ལྷ་དུ་བའི་ལྷ་དུ་བ, to look hither and thither.

END OF THE GRAMMAR.

ལྷ་དུ་བ

APPENDIX.

I. TIBETAN MODES OF RECKONING TIME.

§. 227. The Tibetans, having derived their astronomical and astrological knowledge both from Indian and from Chinese sources, as also from other parts of the eastern world, have thence become possessed of several distinct modes of reckoning and measuring time. The system of astronomy and chronology formed on the Indian principle is called "*Kar-fis*" (ཀར་རྩིས་ or མར་རྩིས་, *kar-rtsis* or *shar-rtsis*) ; astrological calculations (especially the black-art), and the mode of reckoning years, in the Chinese manner, are denominated by the Tibetans "*Nah-fis*" (ནག་རྩིས་, *nag-rtsis*). Of both these are an abundance of works in Tibet, expounding the particulars of the various systems.

§ 228. The most common mode of reckoning time among the people at large, especially in calculating the years of the present generation, or in estimating the age of individuals, is that by the cycle of 12 years, in which each year is denominated from a certain animal, in the following order.

CYCLE OF 12 YEARS.

<i>Tibetan.</i>	<i>English.</i>	<i>Tibetan.</i>	<i>English.</i>
1 ཇེ་ལོ་, <i>byi-lo</i> ,	the mouse-year.	7 ར་ལོ་, <i>rta-lo</i> ,	the horse-year.
2 གླང་ལོ་, <i>glang-lo</i> ,	the ox-year.	8 ལུང་ལོ་, <i>lug-lo</i> ,	the sheep-year.
3 བླ་ལོ་, <i>stag-lo</i> ,	the tiger-year.	9 རྩེ་ལོ་, <i>spré-lo</i> ,	the ape-year.
4 རྩ་ལོ་, <i>yes-lo</i> ,	the hare-year.	10 རྩ་ལོ་, <i>bya-lo</i> ,	the bird-year.
5 འབྲུག་ལོ་, <i>hbrug-lo</i> ,	the dragon-year.	11 སྨ་ལོ་, <i>khnyi-lo</i> ,	the dog-year.
6 སྦྱ་ལོ་, <i>sbrul-lo</i> ,	the serpent-year.	12 བག་ལོ་, <i>phog-lo</i> ,	the hog-year.

But in books, epistolary correspondence, and in every transaction of importance, the Tibetans make use, generally, of the cycle of 60 years. This is of two kinds. The one in the Indian, and the other in the Chinese, manner. We will give them both here below.

§ 229 The years of the Indian Cycle of 60 years, as they are reckoned south of the *Nermada* river in India, (See Col Warren's Chron Tab XXI,) exactly coincide with the Tibetan era, with the exception only that the Tibetans have translated literally the Sanscrit names into their own language, and that they count the beginning of the first cycle from a more recent epoch than that stated by Col Warren to be in use among the Hindus. The present year, 1834, (called *Jaya*, in Sanscrit, in Tibetan, *Gyel va*, གཤམ་བཤ, meaning Victory or Victorious,) is, both in South India and Tibet the 28th year of the cycle. In Tibet, it is the 28th year of the XIV cycle, reckoning the beginning of the first cycle from the year 1026 of the Christian Era, but the Indians date the commencement of the first cycle from an anterior epoch, sometimes from the *Kaliyuga*, and sometimes from the reign of *Salvadhana*.

§ 230 In order to preserve a correspondence between the years of the Chinese cycle and that of India, the Tibetans give the designation of first to the fourth year of the Chinese cycle, probably that cycle was in general use when they adopted the calendar and computations of India.

The Tibetans, like the Chinese, divide the year into lunar months, calling them thus the first, second, third month, &c &c. And during the period of one Lunar Cycle (of 19 solar years), they insert seven intercalary months, generally one every third year, to make them agree with the solar years—in fact, their calculations exactly correspond with the luni solar system of the Hindus, which is fully explained in Col Warren's work above alluded to.

§ 231. The Chinese cycle of sixty years, differs from the Indian, in the mode of naming the years. the latter has a distinct name for each year of the series. the former is made up by combining the names of the five elements, (made ten by affixing the male and female termination), in a regular series, with the names of the zodiacal animals of the cycle of 12 years, the series of 10 is repeated six times, while that of 12 is repeated only five times in the 60 years, which causes a different combination for every year of the cycle.

The names of the five elements, repeated with the masculine and feminine affix, in Chinese, as written in Tibetan, with their translation in Tibetan also and English, are as follows:

The 10 Elements.

	Chinese.		Tibetan.	English.
1	Kya	or 𑄎	ཤིང་ (པོ) or <i>shing pho</i> ,	Wood, m.
2	Yi	or 𑄎	ཤིང་ (མོ) or <i>shing mo</i> ,	Wood, f.
3	Ping	or 𑄎	མེ (པོ) or <i>mé pho</i> ,	Fire, m.
4	Ting	or 𑄎	མེ (མོ) or <i>mé mo</i> ,	Fire, f.
5	Tou	or 𑄎	ས (པོ) or <i>sa pho</i> ,	Earth, m.
6	Kyi	or 𑄎	ས (མོ) or <i>sa mo</i> ,	Earth, f.
7	King	or 𑄎	ལྷནས་ (པོ) or <i>lehags pho</i> ,	Iron, m.
8	Zin	or 𑄎	ལྷནས་ (མོ) or <i>lehags mo</i> ,	Iron, f.
9	Zhin	or 𑄎	ཆུ་ (པོ) or <i>chhu pho</i> ,	Water, m.
10	Kuhi	or 𑄎	ཆུ་ (མོ) or <i>chhu mo</i> ,	Water, f.

The names of the 12 animals or signs of the zodiac, as written in the Tibetan character, are—

	Chinese.		Tibetan.	English.
1	Tsi	or 𑄎	ཁྱི, or <i>hyi</i>	Mouse.
2	Tshihu	or 𑄎	ཁྲིང་, or <i>glang</i>	Ox.
3	Yip	or 𑄎	ཁྲུག་, or <i>stag</i>	Tiger.
4	Mahu	or 𑄎	ཡོས་ or <i>yos</i>	Hare.
5	Shin (tehin?)	or 𑄎	འབྲུག་, or <i>hbrug</i>	Dragon.
6	Zi	or 𑄎	སྦྲུང་, or <i>sbrul</i>	Serpent.
7	Hu (u)	or 𑄎	རྩ་, or <i>rta</i>	Horse.
8	Wuhi	or 𑄎	ལྷག་, or <i>lug</i>	Sheep.
9	Shung	or 𑄎	ཤེ་, or <i>spré</i>	Ape.
10	Yehu	or 𑄎	ཕྱ་, or <i>hya</i>	Bird.
11	Zuhi	or 𑄎	ཁྲི་, or <i>khya</i>	Dog.
12	Hahi	or 𑄎	ཕག་, or <i>phag</i>	Hog.

It should be remarked, that the animals of the cycle of 12 years are to be taken alternately, male and female, thus: པོ་ཤིང་, མོ་ཤིང་, པོ་མེ, མོ་མེ, &c. &c. to accord with the genders of the elements. After the five (or ten) elements are frequently introduced, also, the particles པོ (male), and མོ (female), thus: པོ་ཤིང་པོ་ཤིང་, པོ་ཤིང་མོ་ཤིང་, མོ་ཤིང་པོ་ཤིང་, མོ་ཤིང་མོ་ཤིང་, &c. but they may be omitted at pleasure, without any danger of obscurity arising therefrom; since the names of the 12 animals are always coupled with different elements throughout the series.

§ 232. Sanscrit and Tibetan names of the years in the CYCLE OF SIXTY YEARS, as they are reckoned south of the river Nermada, in India, and in Tibet, expressed in Roman character. They accord with the Tibetan version of the two first columns in the succeeding table.

<i>Sanscrit.</i>	<i>Tibetan.</i>	<i>Sanscrit.</i>	<i>Tibetan.</i>
1 Prabhava,	Rab-byung.	33 Vicâri,	sGyur-byed.
2 Vibhava,	rNam-hbyung.	34 Sarvapati,	Kun-ldan.
3 Shukla,	dKar-po.	35 Plava, (or Sâva),	kPhar-va
4 Pramodi,	Rab-myo.	36 Shubhakrit,	dGé-byed,
5 Prajapati,	sKyes-ldag.	37 Shobhana,	mD-es-byed.
6 Angira,	Angwa.	38 Khrodhu,	Khromo.
7 Sramukha,	dPal-gdong.	39 Vishwabandhu,	} sNa-tshogs-dvjug.
8 Bhava,	dNas-po.	(or Viswâvasu,)	
9 Yuvika,	Na-tshod-ldan.	40 Parâbhava,	Zil-gnon.
10 Dhriti, or (Dhââ),	kDsin-byed.	41 Pravanga,	} sPrchu.
11 Isvara,	dVang-phyug.	or Pravanga,	
12 Bahudanya,	kRiu-wang-po	42 Kâlakn,	* Phur-bu.
13 Pâmâthi,	Mjas-ldan	43 Saumya,	Zhi-va
14 Vikrama,	rNam gnon.	44 Sâdhârâna,	Thun-mang.
15 Vis'habha,	Khyu-mchibog.	45 Virodhakrit,	kGal-byed.
16 Chitra,	sNa-tshags.	46 Parulhari,	Yongs-kd-m.
17 Bhânû,	Nyi-ma	47 Pramâdi,	Bag-med
18 Bhânûtâra,	Nyi-sgröl-byed.	48 A'nanda,	Kun-dGal.
19 Pirthapa,	Sa-skyong.	49 Râkskasa,	Sin-bu.
20 Aks'haya,	Mi-zad	50 Anala,	Mé.
21 Sarvajit,	Thams-chad-kdul.	51 Pingala,	dMar-ser-chen
22 Sarvadhâri,	Kun-kdsin.	52 Kâladûti,	} Du-khyi pho-nya.
23 Virodhi,	kGal-va.	(or Kalayukta,)	
24 Vikrta,	rNam-hgyur.	53 Siddhârthi,	Don-grub.
25 Khara,	Bong-bu	54 Rudra,	Drag-po.
26 Nanda,	dGal-va.	55 Dnrmati,	bLo-nan.
27 Vijaya,	rNam-rgyal.	56 Dundubhi,	rNa chhen.
28 Jaya,	rGyal-va.	57 Rudhirura,	} Kbrag-skyug.
29 Mada (or Manmatha)	Myes-byed.	(or Rudrodgari,)	
30 Durmukha,	gDong-nan.	58 Raktâkshi,	Mig-dmar.
31 Hémalambhi,	gSer-âpbyang.	59 Krodhana,	Kbro-vo.
32 Vilambhi,	rNam-âpbyang.	60 Ks'haya, or Ks'hayaka,	Zad-pa.

§ 234. Names of the years of the *Cycle of sixty years*, according to the Chinese reckoning, in Roman characters, and bearing reference to the two last columns of the preceding catalogue.

<i>Chinese.</i>	<i>Tibetan.</i>	<i>English.</i>
1 Kya tsi,	Shiog byi,	Wood-mouse.
2 Yi tshihu,	Shing glang,	Wood-ox.
3 Ping yin,	Mé stag,	Fire-tiger.
4 Ting mahu,	Mé yos,	Fire-hare.
5 Vou shin, (or tchin ?)	Sa ábrug,	Earth-dragon.
6 Kyi zi,	Sa sbrul,	Earth-serpent.
7 King hu,	Ichags rta,	Iron-horse.
8 Zin wuli,	Ichags lug,	Iron-sheep.
9 Zhin shing,	Chhu spré,	Water-ape.
10 Kuli yéhu,	Chhu bya,	Water-bird.
11 Kya zuli,	Shing khyi,	Wood-dog.
12 Yi hali,	Shing phag,	Wood-hog.
13 Ping tsi,	Mé byi,	Fire-mouse.
14 Ting tshihu,	Mé glang,	Fire-ox.
15 You ylo,	Sa stog,	Earth-tiger.
16 Kyi mahu,	Sa yos,	Earth-hare.
17 King shio,	Ichags ábrug,	Iron-dragoo.
18 Zin zi,	Ichags sbrul,	Iron-serpent.
19 Zhin hu,	Chhu rta,	Water-horse.
20 Kuli wuli,	Chhu lug,	Water-sheep.
21 Kya shing,	Shing spré,	Wood-ape.
22 Yi yéhu,	Shing bya,	Wood-bird.
23 Ping zuli,	Mé khyi,	Fire-dog.
24 Ting hobi,	Mé phag,	Fire-hog.
25 Vou tsi,	Sa byi,	Earth-mouse.
26 Kyi tshihu,	Sa glang,	Earth-ox.
27 King yin,	Ichags stag,	Iron-tiger.
28 Zin mahu,	Ichags yos,	Iron-hare.
29 Zhiu shin,	Chhu ábrug,	Water-dragon.
30 Kuli zi,	Chhu sbrul,	Water-serpent.

<i>Chinese.</i>	<i>Tibetan.</i>	<i>English.</i>
31 Kya hu,	Shing rta,	Wood-horse.
32 Yi wuhi,	Shing lug,	Wood-sheep.
33 Ping shing,	Mé spré,	Fire-ape.
34 Ting yéhu,	Mé bya,	Fire-bird.
35 Vou zuhi,	Sa khyi,	Earth-dog.
36 Kyi hahi,	Sa phag,	Earth-hog.
37 King-tsi,	Ichags byi,	Iron-mouse.
38 Zin tshihu,	Ichags glang,	Iron-ox.
39 Zhin yin,	Chhu stag,	Water-tiger.
40 Kuhl mahu,	Chhu yos,	Water-hare.
41 Kya shin,	Shing lbrug,	Wood-dragon.
42 Yi zi,	Sbing sbrul,	Wood-serpent.
43 Ping hu,	Mé rta,	Fire-horse.
44 Ting wuhl,	Mé lug,	Fire-sheep.
45 Vou shing,	Sa spré,	Earth-ape.
46 Kyi yéhu,	Sa bya,	Earth-bird.
47 King zuhi,	Ichags khyi,	Iron-dog.
48 Zin hahi,	Ichags phag,	Iron-hog.
49 Zbin tsi,	Chhu byi,	Water-mouse.
50 Kuhl tshihu,	Chhu glang,	Water-ox.
51 Kya yin,	Shing stag,	Wood-tiger.
52 Yi mahu,	Shing yos,	Wood-hare.
53 Ping shin,	Mé lbrug,	Fire-dragon.
54 Ting zi,	Mé sbrul,	Fire-serpent.
55 Vou hu,	Sa rta,	Earth-horse.
56 Kyi wuhi,	Sa lug,	Earth-sheep.
57 King shing,	Ichags spré,	Iron-ape.
58 Zin yéhu,	Ichags bya,	Iron-bird.
59 Zhin zuhi,	Chhu khyi,	Water-dog.
60 Kuhl hahi,	Chhu phag,	Water-hog.

§ 235 TIBETAN SYMBOLICAL WORDS USED AS NUMERALS

There are great many works on astronomy and astrology in Tibet, exclusive of the treatises on these subjects introduced into the *Kah-gyur* or *Stan gyar* collections. Of these the most celebrated is the *Beï'dürya Kärpo*, written by s, *Dé srid Sangs r, gyas r, Gya m, ts'ho* (ཐེ བློ་མཁན་ཐུབ་ཅི་མཚོ་), a regent or viceroy at *Lhasa*, in the last half of the seventeenth century of our æra. In this and indeed in all works of science, symbolical names (ཐུངས་པར་ *grangs hida*, numerical 'signs'), are used instead of numerals, for arithmetical and astronomical calculations. As for instance + ལཱ, for + 2, ཨེ, for 3, སྐ, for × 4; — ཉེ, for — 32.

This mode of expressing numbers is evidently an exact imitation of the Indian system. For some of the numerals there are several synonymous terms, as is also the case in Sanskrit, but it is sufficient to allude in this place to those which are of constant and general occurrence. Although the nine units, together with the zero (0), would have been sufficient to express any sum whatever, yet for a few of the higher numbers corresponding symbols have also been supplied, they are 10, 11, 12, 13, 14, 15, 16, 18, 24, 25, 27, and 32.

When dictating to an assistant in symbolical names what to write in figures the computer commences the operation from right to left: thus if he says ནི་མ་ (12), མཇུག་ (0), མཚོ་ (4), the other writes 4012, &c. This method is the same with that followed in the *Shāstras* of India, therefore it is unnecessary to add any thing further on the subject.

The rationale of the adaptation of these numerical symbols will be obvious in most cases, thus the body, the moon, and their synonyms express unity from their singleness; the hand, the eye, wings, twins, &c. denote a double object, or 2, &c. many others, as an arrow, for 5, Rishi, for 7 &c. are derived from the mythology of the Hindus.

The following is a list of the expressions, with their signification in English, to which the corresponding Sanskrit terms have been added (with a few exceptions)

༡ or 1 མཐུགས་, *g-u-gs*, body, S *śharīram*

མེ, *zla*, the moon, S *chandra*

འོད་དཀར་, *hol-dkar*, white brightness, the moon, S *shuêta-rochis*

པ་ལེ་ར་, *bse ru*, rhinoceros, S *gandaka*

* Note. The articles, (ཨ་, བོ་, བ་, མི་, མེ་, *Pa, po, va, vo, ra, no*, &c.) have been omitted after the roots, since the words occur mostly in this form.

2 or 2. ལག, *lag*, the hand ; S. *bhaja*, *hasta*, or *pani*.

མིག, *mig*, the eye ; S. *nētra*, *chakshus*.

ཟང་ཕྱགས, *zung-phyogs*, or simply ཟང, *zung*, the two sides, wings, halves, a pair, couple ; S. *chhada*, *pakshó*, &c.

འཁྲིག *hkhri'g*, or བཟླ, *byag*, the twins ; copulation.

2 or 3. འཇིག་རྟེན, *hjig-rtan*, the world ; S. *loka*.

ཡོན་ཏན, *yon-tan*, quality ; S. *guna*.

མེ, *mé*, fire ; S. *agni* or *onala*.

ཚེ, *rtse*, top, summit ; S. *agram*.

ལ or 4. མཚོ, (also རྩམ་ཚོ) *mtsho*, a sea or lake ; S. *samudra*.

ཆ, *chhu*, water ; S. *jala* or *vāri*.

ཀ, *rkang*, a foot ; S. *páda*.

འིག་ཐེང, *lig-byed*, a Vēda ; S. *Vēda*.

ཡ or 5. ལྷུང, *lbyung*, an element ; S. *bhutam*.

དབང, *dvang*, an organ of sense ; S. *indrayam*.

མདའ, *mdah*, an arrow : S. *bána* or *vána*.

ཕུང, *phung*, aggregate of the elements constituting the body and soul ; S. *skandha*.

6 or 6. མཚོ་མུལ, *mtshams*, the six cardinal points : the north, east, south, west, zenith, and nadir.

རོ་བོ་བ, *ro,bo-va*, taste, savour ; S. *rasa*.

སྐད, *dus*, time, season ; S. *saṃaya*.

ལ or 7. ཐུབ་པ, *Thub-pa*, a sage ; S. *Muni*.

ངང་ལྟོང, *Drang-srong*, an hermit ; S. *Rishi*.

རི, *ri*, a hill or mountain ; S. *parvata*.

རྩེ་གཙུག, *Res-gzah*, a special or chief planet ; S. *Graha*.

4 or 8. ལྷ, *lhu*, an hydra or snake ; S. *nāga*.

སྦྱུང, *sbrul*, serpent ; S. *sarpa*.

གདེངས་ཆུ་, *gdengs-chan*, a hooded-snake ; S. ?

ཁྱོ་ལྟོ, *lto-hgro*, creeping on its belly ; S. *uroga*.

ནོར་ལྷ་ or རྩ་ལྷ, *nor-lha*, wealth, or the eight gods of wealth : S. *Vasu* or *vasudēva*.

སྦྲེད་པ, *sred-pa*, affection, passion ; S. *Trisnā*.

- ୭ or 9. ୟ, *rita*, root (or vein) ; S. *mūla*.
 ୟཀྱ, *gter*, treasure ; S. *losham*.
 ୟམཐ, *gzah*, a planet ; S. *graha*.
 ୟམ་ག, *bu-ga*, a hole ; S. *chiddra*.
 ୟམ་པོ, *Srin-po*, an imp or goblin ; S. *Rākshasa*.
- ୧୦ or 10. ୟམ་པོ, *phyogs*, corner, quarter, point ; S. *Dik* or *Dish*. The ten points, (4 cardinal, 4 intermediate, the zenith and the nadir.)
- ୧୧ or 11 ୟམ་པོ་ལྷ་མོ, *hphrog-byed*, that takes by force ; S. *Hari* for *Siva*.
 ୟམ་པོ, *Drag-po*, the brave or fierce ; S. *Rudra*, for *Siva*.
 ୟམ་པོ་ལྷ་མོ, *Bde-hbyung*, the source of happiness ; S. *Shambu*, a name of *Siva*.
 ୟམ་པོ་ལྷ་མོ, *Dyang-phyug*, the powerful ; S. *Ishwara*, for *Siva*.
- ୧୨ or 12. ୟམ་པོ, *Nyi-ma*, the sun ; S. *Surya*, *Arka*, *Bhānu*.
 ୟམ་པོ, *khym*, the sun's place in the zodiac ; S. *Griha*, the 12 zodiacal signs.
- ୧୩ or 13. ୟམ་པོ་ལྷ་མོ, *hdod pa*, lust, desire, wish, Cupid ; S. *Kāma*.
 ୟམ་པོ་ལྷ་མོ or ୟམ་པོ་ལྷ་མོ, *myos-byed*, that infuriates or makes mad, lust, desire, wish, Cupido ; S. *Madana*, *Kāma Déva*.
- ୧୪ or 14. ୟམ་པོ, *gid*, the mind ; S. *manas*.
 ୟམ་པོ, *Manu*, ditto ; S. *manu*.
 ୟམ་པོ, *Srid-pa*, existence, birth, the world ; S. *Bhuvanam*.
- ୧୫ or 15. ୟམ་པོ་ལྷ་མོ, *tshes*, *nyin-zhag*, the 15th day of a lunar month ; any day of the semi-lunation ; S. *Aha* or *Ahan*.
- ୧ଁ or 16. ୟམ་པོ, *Mi-bdag*, lord of men, a sovereign ; S. *Narapati*.
 ୟམ་པོ, *Rgyal-po*, a king, prince ; S. *Rāja*.
- ୧୮ or 18, ୟམ་པོ, or ୟམ་པོ, *nyes-pa*, or *skyon*, vice, fault, blemish ; S. *Dosha*.
- ୨୦ or 24, ୟམ་པོ, *Rgyal-va*, he that has been victorious, a Jina or Buddha ; S. *Jina*.
- ୨୫ or 25, ୟམ་པོ, *de-nyid*, the same, self ; S. *tatvam*.
- ୨୭ or 27, ୟམ་པོ, *Shar-ma*, a star, one of the 27 constellations in the path of the moon ; S. *Nakshatra*.
- ୩୦ or 32, ୟམ་པོ, *So*, a tooth ; S. *danta*.
- ୩୩ or 0. ୟམ་པོ, *mkhal*, void, space ; S. *kha*, *ākāsha*, *gaganam*.
 ୟམ་པོ, *thig*, a spot, stain ; S. ? *nabhas*.
 ୟམ་པོ, *Stong-pa*, the vacuum ; empty space, zero ; S. *shūnyam*.

II.—SPECIMENS OF THE TIBETAN LANGUAGE.

From the *Kah-gyur* and other classical Works.

1. ATTRIBUTES OF A VIRTUOUS WOMAN.

[Extracted from the *Bkaḥ-hgyur*, *mdo, kha*, leaf 106-7, corresponding with the 12th chapter of the *Lalitavistara*, the original Sanskrit text]

§ 236. The required qualities in a maiden who may aspire to be united in marriage with *SHAKYA* are thus defined by himself :

me. One, who being without arrogance, pride, and passion, hath left off artifice, envy, deceit, and is of an upright nature;—who even in her dreams hath not lusted after any other man;—who resteth content with her husband, and is always submissive and chaste;—who is firm and not wavering;—who is not proud or haughty, but full of humility like a female slave;—who hath no excessive fondness for the vanities of sound, smell, taste, (music, perfumes, and exquisite meats,) nor for wine;—who is void of cupidity;—who hath not a covetous heart, but is content with her own possessions;—who, being upright, goeth not astray; is not fluctuating; is modest in her dress, and doth not indulge in laughing and boasting;—who is diligent in her moral duties, without being too much addicted to the gods and festivals (or righteous overmuch). Who is very clean and pure in her body, her speech and her mind;—who is not drowsy nor dull, proud nor stupid;—but being of good judgment, doth every thing with due reflection;—who hath for her father and mother-in-law equal reverence as for a spiritual teacher;—who treateth her servants, both male and female, with constant mildness;—who is as well versed as any courtesan in the rites and ceremonies described in the Shastras;—who goeth last to sleep and riseth earliest from her couch;—who maketh every endeavour with mildness, like a mother without affection;—if there be any such maiden to be found, father, give her unto me as a wife.”

Afterwards, the king (Sans. *Shaddhodana*, Tib. *Zas-Qtsang-ma*), directs his brahman minister (Sans. *Purohita*, Tib. *Māhun-na-lhon*), to go into the great city of *Capila-vastu*, (Tib. *Ser-skya-qzhi*), and to inquire there in every house after a girl possessed with these good qualities, shewing at the same time SUAKYA's letter, and uttering two *Slokas*, or verses, of the following meaning :

“Bring hither that maiden who has the required qualities, whether she be of the royal tribe, or of the brahman caste; of the gentry, or of the plebeian class. My son regardeth not tribe nor family extraction: his delight is in good qualities, truth, and virtue alone.”

2. VERSES AGAINST WEARING THE VEIL.

The objections of the Buddhists to the seclusion of woman may be gathered from the following imaginary conversation of SUAKYA's wife, extracted from the *Kah-gyur*, Do vol. Kh. leaf 120-121, (corresponding with the Sanskrit *Lalita vistara*.) at the end of the 12th chapter.

Then, SHATS'NOMA, the daughter of SHAKYA (the gladiator), having heard this disagreeable upbraiding and talk of herself, sitting before the domestics uttered the following verses :

1. "Sitting, standing, and walking, those that are venerable, are pleasing when not concealed. A bright gem will give more lustre if put on the top of the standard. 2. The venerable are pleasing when they go; they are agreeable also when they come. They are so whether they stand, or whether they are sitting. In every manner the venerable are pleasing. 3. The man excellent in virtue is pleasing when he speaks; he is so also when he sits still. As an example, doth not the *Kalapinka* bird appear more beautiful when she chaunteth her lovely song in your presence? 4. The venerable man who putteth on a garment made of the *kusha* grass, or whose squalid clothing concealeth not his emaciated body, still shineth with his own lustre. He that hath good qualities is adorned by those qualifications. 5. They who have put off all vices are venerable. Fools, committing vices, how much soever they be adorned, are never pleasing. 6. Those that have malice in their heart, yet speak a sweet language, are like a poisoned bowl into which nectar is poured; or a cleft on a rock that is rough both inside and outside. Communion with such men is like contact with the mouth of a snake. 7. With respect to the venerable, all resort to them, all reverence them. They are supported and cherished by all men, as the stairs descending to the water's edge are kept in repair by the multitude. The venerable are always like a bowl full of milk and curd. It is a great happiness to see human nature capable of such purity. 8. Fraught with blissful consequences is the gift of such men as have renounced the company of the wicked, and being directed by a venerable religious guide, are become enamoured of the doctrine of the most perfect (Buddha). 9. For such as have restrained their body, have suppressed the several defects of it, have refrained their speech, and never used a deceitful language; and having subdued the flesh, are held in restraint by a pure conscience: for such, to what purpose is the veiling of the face? 10. They that have a cunning heart are impudent and shameless; and having not the required qualities, do not speak the truth:—though they should cover their body even with a thousand clothes, they would go about in the world more naked than the unclothed. 11. They that have concealed their passions, and have kept them under subjection, and are content with their own husbands, and think not on any other;—such women, when not concealed by a veil, shine forth like the sun and moon: for such, to what purpose is the veiling of the face? 12. Moreover, DHANOSROVE, (S. *Ris'hi*), the great Lord (God), who is wise in knowing the hearts of others

yea, also the whole company of the gods, know my thoughts, my good morals, my virtues, my vows, and my elasticity. Therefore, why should I conceal my face?"

Zas-Qtsang-ma, (S. *Shuddhodana*, the father of SHAKYA,) her father-in-law, was much pleased with these expressions, and presented her with several precious things. He uttered at the same time a *śloka*, the meaning of which is this: 13 "My son being adorned with such qualities as he has, and my daughter-in-law having such virtuous qualifications as she describes; to see two such pure persons united together, is like when butter and ghee (clarified butter) are mixed together."

3. RATNAVALI'S LETTER TO SHAKYA.

§. 238. *Mutig-chen*, (S. *Ratnavali*), a young princess of Ceylon, the daughter of the king of Singala, having been informed by some merchants of Central India (*Madhyam*) of Buddha and of his doctrine, she was much pleased with it; and, when those merchants returned home, she sent some presents to CHON-DAN-DAS (SHAKYA), with a letter of the following contents:

ཨ། ལྷ་དང་ལྷ་མིན་མི་ཡིས་རྒྱལ་བཞིས་པ། ། རྩེ་དང་བུུད་དང་བསྐྱེད་ལས་ལས་ཐོན་ཞིང་། །

གཙོ་བོ་གཞན་པ་ཐོ་ཆེར་རྒྱལ་གཞན་པ། ། རང་ལྷོད་བཟད་ཕྱི་ཆ་ལས་རྒྱལ་ཁོས་གཙོང་། །

"Reverenced by the *Suras*, *Asuras*, and men; really delivered from birth, sickness, and fear; Lord! who art greatly celebrated by thy far extending renown, from the sage's ambrosial portion, kindly grant me! (meaning religious instruction or wisdom.)"

SHAKYA received this letter, and sent to the princess a picture of *Buddha* on cotton cloth, with some verses written above and below the image, containing the terms upon which refuge is obtained with *Buddho*; *Dharma*, and *Sangha*, and a few fundamental articles of the faith; together with two stanzas recommendatory of Buddhism. In a letter to the king of Singala, SHAKYA prescribes with what solemnity this image should be received, the letter perused, and made known in Ceylon:

The stanzas are these. See *Dulvā*, vol. 5, leaf 30.

1. ཨ། བཟམ་པར་ཐུ་ཞིང་འབྲུང་བར་ཐ། ། ལངས་ཐོས་བསྟན་ལ་འབྲུག་པར་ཐ། །

འདམ་བུའི་ཚིམ་ན་མང་ཆེན་བཞིན། ། འཛི་བདག་ཤི་ནི་གཞིམ་པར་ཐ། །

2. གང་ཞིག་རྒྱ་བག་ཡོད་པར། ། ཆོས་འབྲུག་འདི་ལ་ཞུའི་ཐུར་པ། །

ཐུ་བདེ་འཛོམས་བར་བཟང་ལོ། ། རྒྱལ་བཟུལ་གསལ་ཐེད་པར་འབྲུར་། །

1. "Arise, commence a new course of life. Turn to the religion of *Buddha*. Conquer the host of the lord of death, (the passions,) that are like an elephant in this muddy

house, (the body,) (or conquer your passions, like as an elephant subdues every thing under his feet in a muddy lake.) 2 Whoever has lived a pure or chaste life, according to the precepts of this *Dulvā*, shall be free from transmigration, and shall put an end to all his mi-eries "

4. COMPENDIUM OF THE DOCTRINE OF BUDDHA IN ONE SLOKA.

- §. 239. ॐ || རྒྱལ་པ་ཅི་ཡང་མི་ཕྱེ་ཤེ། "No vice is to be committed,
 དག་པ་ལྷན་སྲུང་རྒྱུ་ཆེ་ངས་ཡུའ་ཕྱེ། Virtue must perfectly be practised,—
 འད་གི་སེམས་ནི་ཡོངས་སྲུ་གཏུག། Subdue entirely your thoughts.
 འདི་ནི་མངས་ཐུས་པུན་པ་ཡིན། This is the doctrine of *Buddha* "

5. A MORAL MAXIM.

- § 240. ॐ || གམས་ཅད་ཆོས་ནི་མཁུན་པར་ཤེ། ཤེས་ནས་འབྲུ་གཞུང་ཤེ།
 "གང་ཞིག་པར་ག་གིད་མི་འདོད་པ། འདྲ་ག་གཞན་ལ་མི་ཕྱེད།"

See བུན་འཇུག, བདེ, vol. རྩ, leaf 174.

The same in English.

Heor ye' oll this moral maxim, and having heard it keep it well: "Whatever is un-pleasing to yourself never do it to oother*." (Do unto others as you would be done by.)

6. ANOTHER MAXIM.

- §. 241. ॐ || འཇིག་རྟེན་པདེ་བ་མི་མེད་པ། འདྲ་ག་གཞན་པདེ་འདོད་ལས་ཐུང་།
 འཇིག་རྟེན་ཕྱག་པུལ་པ་མི་མེད་པ། འདྲ་ག་པདེ་འདོད་ལས་ཐུང་།

See བུན་འཇུག, བདེ, vol. རྩ, leaf 27.

English.

Whatever happiness is in the world, it has all arisen from a wish for the welfare of others.

Whatever misery (distress) is in the world, it has all arisen from a wish for our own welfare.

7. WHY GOD IS CALLED KONGCHOK, IN TIBETAN, "THE CHIEF OF RARITY."

- § 242. ॐ || འཇིག་མཆོག་, dkon mchög, rare or precious chief)
 འཇུང་བ་དཀོན་མཆོག་ཅི་ཞིང་ཤིང་། མཐུ་ལྷན་ཤིང་དང་འཇིག་རྟེན་ཤིང་།
 ཐིན་ཐུང་ཤིང་དང་མཆོག་གིད་ཤིང་། འཇུང་བ་མེད་ཤིང་དཀོན་མཆོག་གིད་ཤིང་།

See the དཀར་ཆག (Index) to the Kab-gyur; also, elsewhere.

English.

On account of his rare appearance (manifestation), and on account of his spotlessness, and on account of his power, and on account of his having become the ornament of the world,

* The phrase that expresses this moral maxim both in Latin and French, agrees very closely with the Tibetan text, thus, in Latin "Quod tu tibi non vis, alteri non feceris" In French. "Ne faites pas à autrui ce que vous ne voudriez pas qu'on vous fit" See also St. Matth. vii. 12.

and on account of his being chief and immutable, he is called the chief of rarity (or the rarest Being).

8. WHO IS THE SUPREME OF ALL ?

ཉིན་པ་གཏུ་ཏ་མས་བམ་ཐེ་པད་མའི་ཕྱིང་པོ་ལ་ །

By the teacher Goutama, (Shakyn) to a brahman (called) Padma Garbbha.

See འཇམ་པ་, vol. II, leaf 190, in the བཀའ་འབྲུ་.

§. 243. ཨ ། སྤྱིན་ཕྱིང་མཆོད་སྤྱིན་མཆོད་མཆོད་ ། སྤྱི་ཕྱིང་མཆོད་མཆོད་མཆོད་ །
 མི་ཡི་མཆོད་མཆོད་ཕྱིང་པོ་ལ་ ། སྤྱི་མཆོད་ཕྱིང་པོ་ལ་ །
 སྤྱི་ཕྱིང་མཆོད་མཆོད་ ། སྤྱི་ཕྱིང་ཕྱིང་མཆོད་མཆོད་ །
 སྤྱིང་དང་འཇམ་པ་འདྲ་མཉམ་པ་ ། འཇམ་པ་འཇམ་པ་འཇམ་པ་ །
 སྤྱིང་དང་འཇམ་པ་འཇམ་པ་འཇམ་པ་ ། སྤྱི་ཕྱིང་མཆོད་མཆོད་མཆོད་མཆོད་ །

Translation.

Burnt-offering (of fragrant substances) is, the chief of all sacrifices. The prince of poetry (or versification) is, the god (or regent) of the sun. (Apollo). The chief of men is, the king. The ocean is the chief of all waters. The moon is the principal of the planets (moving stars). The sun is the principal of all the luminous bodies. Whatever walking (rational) beings are in this world, above, below, and round about (us), including all the gods (angels) also, the speaking (or rational) chief (of them all) is, THE ALL-PERFECT BUDDHA.

9. WHO IS THE TRUE PROTECTOR ?

§. 244. ཨ ། འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ ། འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ །
 འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ ། འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ །
 འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ ། འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ །
 འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ ། འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ །
 འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ ། འཇམ་པ་འཇམ་པ་འཇམ་པ་འཇམ་པ་ །

See བཀའ་འབྲུ་, ཨྲླ, vol. II, ཨྲླ་ཐེ་མ་, (Sans *Ultura Tantra*.)

Translation.

BRAHMA, VISHNU, and the great God (ISHWARA) et cet.;—the *Nágás*, *Yakshás*, and *Kumbhandás* (demi-gods);—the sun, the moon, and the planets; any mountain (or hill), lake, and green tree; any rock (or large mass of stone,) and the hill gods,—all these are no protections. The only refuge for him, who aspires to true perfection, is BUDDHA alone. The two kinds of moral instruction (dogmatic and argumentative), and the collective body of priests, are no permanent refuge.

10 WITH WHOM REFUGE MAY BE TAKEN.

See བཞུག་འཇུག་ བཞུག་ཆོས་ལ, vol. 7, leaf 89.

§. 245. ཨ། བད་ལ་སྒྲིན་མི་མེད་པ་ཞིང་། ། ཡོན་ཏན་དཔག་མེད་མངའ་བ་དང་། །
ཐམས་ཅད་མཆོད་དང་ཐུགས་རྟེན་ཅན། ། དེ་ལ་བདག་གི་ཐུགས་སྤྲུལ་མཆི །

Translation.

Who is void of all defects, and who abounds with immense good qualities (perfections); who is all-knowing and merciful, to Him will I fly for protection.

10 ON THE SAME SUBJECT.

Ibid, leaf 47-48.

§ 346. ཨ། བད་ལ་སྒྲིན་གྱི་ཡོད་མེད་ལ། ། ཡོན་ཏན་ཐམས་ཅད་ཡོད་ཐུང་ན། །
ཆོངས་དང་ཁྲུག་དབང་ལྷན་ཆེ། ། དེ་ལ་བདག་གི་སྒྲིན་པ་ཡིན །

Translation.

In whom there are no defects, and who has all the perfections (required in a BUDDHA); he he called BRAHMA, VISHNU, or the great ISHVARA. He also is my teacher (or Buddha).

11. Here follow two specimens of Tibetan translation from the great Sanserit Epic, the *Mahā Bhārata*, by Vyasa, the Rishi, called in Tibetan དང་སྒྲིང་ཐུས་པ་ (Drangsrong rgyas-pa, meaning the copious hermit or sage); first, the speech of Arjuna, and secondly, a short description of the quality of the soul.

11. THE ADDRESS OF ARJUNA TO VISHNU

Extracted from the Stan-gyur བཞུག་ཆོས་ལ, vol. 7, leaf 25, also leaf 51, 52.

§. 247. ཨ། གྱུ་ཉིདི་ཡུས་ནི་དེ་བཞུས་ན། ། ཐམས་ཅད་གནེ་ཏ་རྩ་རྩ་པར་གསལ། །
མཆོག་ཅུ་བཞུ་བས་ཞེས་པ་ཡིས། ། རྒྱུ་པ་ཡིས་ནི་འདི་མང་ཐུབ །
ཁྲུག་འཇུག་གནེ་རྩ་པར་མཐོང་བས་ན། ། འཇུག་པར་འདོད་དེ་གསལ་པ་ལ། །
བདག་གི་ཁྲུག་ནི་རྒྱུ་མ་ཐུང་ཅིང་། ། འཇུག་པར་ཡོད་པ་སྤྲུལ་པར་ཐུབ། །
དམི་ཁྲུག་ནི་འདུལ་ཐུང་ཅིང་། ། རྒྱུ་པར་ཡོད་པ་སྤྲུལ་པར་ཐུབ། །
གནེ་ནི་འདུག་པ་སྤྲུག་ཐུང་ཅིང་། ། ཐམས་ཅད་འདོད་པ་སྤྲུལ་པར་ཐུབ། །
དམི་ཡིད་ནི་རྩ་པར་འཇུག་པ་ལ། ། ཐམས་ཅད་ཐུག་པར་ཐུབ། །
བདག་གི་དེ་རྩ་ཏ་ཅིས་ཡིད་དང་། ། འདོད་པ་ཡོད་པ་འདོད་ཐུང་པ། །
དེ་གི་ཐུག་དང་ཞེས་རྩ་པར་ནི། ། ཐམས་ཅད་འདོད་པ་འདོད་པ་ལ། །

Translation.

* The son of KUNTI (ARJUNA), perceiving that they were all his relations, being greatly affected through compassion for them, and seized with horror, thus said :

"Having beheld, O Vishnu, my kindred waiting ready for the fight, my body is seized with horror, my mouth also is entirely dry, my frame trembleth with anguish, the hair standeth on end upon my body, my bow escaped (escapeth) from my hand, my skin also is all over parched. My mind being in confusion, I am unable to fix it. Those for whom I wished dominion, wealth, and the enjoyments of life, they, abandoning life and fortune, are ready to fight against me

12 THE NATURE OF THE SOUL

1bid leaf 35

§ 248 ཨ། འདི་ནི་མཚན་ཤིས་མི་གཅོད་ཅིང་། འདི་ནི་མི་ཡིས་མི་འཛིན་ལ།
 རྒྱ་ཡིས་འབྲུག་པར་མི་འབྲུང་དེ། འདི་ནི་རྒྱ་དང་གིས་སྐྱེ་མས་མི་འབྲུང་ཁ།

Translation

The weapon cutteth it (this) not, the fire burneth it not, the water corrupteth it not, the wind dieth it not away*

13 HOW THE DOCTRINE OF SHAKYA SHOULD BE RECEIVED BY THE LEARNED, AND THE PRIESTS

See བཀའ་འབྲུང་, མདོ་, vol. 10 leaf 230, also བཟུང་འབྲུང་, མདོ་, vol. 10 leaf 26, and elsewhere

§ 249 ཨ། བསྐྱེད་པ་བཅད་པར་བཤིག་པར་བཤིག་ཏུ། མཁས་པ་ཆེན་པོས་ཡང་མཁས་པ་ལྟ་
 བཤིག་གཏུང་ཐང་ཐང་ཐོང་དག། འབྲུག་པའི་ཤིང་ནི་མ་ཡིན་ནོ། ཁ།

Translation

Priests' like as gold is tried by burning, cutting and filing, the learned must examine my commandments (doctrine) and receive them accordingly, and not out of respect (for me)

14 'SHAKYA OF THE SCYTHIAN RACE

བཀའ་འབྲུང་, མདོ་, vol. 10 leaf 288, 291, in the Lankavatara Sutra

§ 250 ཨ། ང་ནི་སྤྲུལ་གྱི་ཉིང་ལ། འཛིན་པའི་གནས་ནས་བྱུང་བ་ལྟ།
 ལྷ་དང་འདས་པའི་ཐེང་འཕྲོ་བའི། ཆས་ནི་སྐུ་འདྲ་ནི་མཁས་པ་ལྟོན་ཁ།

Translation

I (Shakya) am of the Scythian nation, born of an undefiled place. I teach a religion (doctrine) to animal beings (men) for entering into the city exempt from pain, (i.e. I teach how to be emancipated, or delivered from bodily existence)

* When the author was prosecuting his Tibetan studies at the monastery of Kanum he was struck with two passages in the *Stan gyur* collection which he immediately recognised as having met with in a duodecimo volume of Robertson's *Dissertation on India* presented to him by Mr Moorcroft in Calcutta. The two extracts in the text above are those alluded to. He mentioned to Dr Gerard having found these Tibetan translations from the Mahābhārata and was some months afterwards surprised to see in the Calcutta newspapers an announcement that he had discovered the *lost volumes* of that great Indian epic! The object of the present note is merely to correct the misapprehension which thus got abroad as it was only from Dr Wilkins' English translation of the passages in question that he was enabled to recognise the Tibetan translations to be taken from the same work.

15. MORAL SENTENCE.

The following moral sentiment taken from Chan'aha's Niti Shāstra: "*Svadēśhē pūjyātē Rājā ; Vidyān sarvatra pūjyātē,*" (the literal version of which, in Latin, is: "*Suo regno colitur rex ; doctus ubique colitur,*") has been thus rendered by the Tibetans:

§. 251. ཨོཾ ཁོ་ལོ་ཡོང་གི་ཡུལ་ན་བསྐྱེད། ། ཡོན་ཏན་ལྷན་པ་སྐུ་ཅ་བསྐྱེད། །

A king is honoured in his own dominion ; a talented man is everywhere respected.

16. REMARKABLE SAYINGS,

(taken from a work entitled, in Tibetan: ཨོཾ རེགས་པར་བཞད་པ་རིན་པོ་ཆའི་གདེང་ཞེས་པའི་བཟུན་བཅོམ། in Sanscrit: *Subhāś'hita Ratna Nidhi Nāma Shlostra*, that is, "A Work of Elegant Sayings, entitled: *A Treasury of Jewels,*" written by Kungā Gyel-tsan (ཀུན་དགའ་ཡོན་ཏན་ཆེན་པོ།), in Sanscrit *A'nanda Dwaja*, the celebrated *Sa-skyā Pānd'ita*, in the 13th century after Christ)

§. 252. ཨོཾ ལངས་ཐུལ་མགོན་པོ་ལོངས་སྤངས་ནི། ། རྩ་གནས་ཆོ་ལ་ཐུག་ཐེད་པ།
སྤོངས་གང་མཐོ་འབུམ་ཅུ་ནི། ། རྩོམ་ནལ་ཁྱོན་པ་ཐེད་དང་མཛུངས་ཀྱང་།

He who entirely rejects Buddha, the Patron, and pays reverence to other Gods, acts like that foolish man, who, being thirsty, sinks a well on the bank of the Ganges.

ཨོཾ གེས་རབ་དང་མགམ་མེག་མེད་དེ། ། མོངས་པ་དང་མགམ་ལྷན་པ་མེད།
ནད་དང་འད་བའི་དག་མེད་དེ། ། འཆི་བ་དང་མགམ་འཇིགས་པ་མེད་ཀྱང་།

There is no eye like the understanding: there is no blindness like ignorance: there is no enemy like sickness: nothing dreaded like death.

ཨོཾ རྣོ་རམ་རིག་པ་ལྷན་ཐུང་ན། ། དམན་པ་ནི་མལ་ནི་དེགས་པར་འགྱུར།
གོ་འཕང་གཞིས་པོ་དེ་དག་གིས། ། མཇལ་པ་ཤིན་ཏུ་ཅུང་བར་འགྱུར་ཀྱང་།

Low-minded men, should they become wealthy or learned, grow arrogant: a wise man, by these excellencies, becomes the more humble,

ཨོཾ གནས་ལས་འཛོམ་ཞིང་རྩལ་ཞིམ་འདོད། ། མོང་མོས་འཛོམ་ཞིང་ཁོངས་པ་ཆེ།
བཟུན་བཅོམ་ཤིས་མེད་མོད་པར་འདོད། ། ཁྱོད་ཀྱི་དེ་གསུམ་བཞད་གད་ཐུ། །

To seek to get from others, and yet to desire to fare on delicacies: to live by begging, and yet to have great pride: to be ignorant of literary works, and yet to wish to dispute; these three actions make you ridiculous to others.

III. COLLOQUIAL PHRASES.

§ 253 གླུ་པ་ལྷན་སྐྱེ་ཐུང་ཅིག, may you be happy (may you prosper), may it please (your honour).

ཐུང་པར་ཐུང་ཅིག, may you be victorious.

བཟ་མེད་པར་ཐུང་ཅིག, may you be glorified and blessed.

ཐུག་འཕྲིན་ལོ།, I salute you (I thank you).

ཐོན་པ་ལྷན་སྐྱེ།, you are welcome.

ནང་ཆ་ཐུག་སྐྱེ་མིག, I please to enter.

or ནང་ཆ་ཐོན་ཅིག, please to walk in

གདུན་འདི་ལ་བཟུགས་སྐྱེ་གསོལ།, I beg (you) to sit on this couch (stuffed seat).

ཡང་ན་བཟུགས་ཁྱི་འདི་ལ།, or on this chair.

བདེ་བར་ཡོལ་སྐྱེ།, are you happily arrived?

ང་བདེ་མོ་ཡོལ་སྐྱེ།, I have happily arrived.

སྐྱེ་གཟུགས་བདེ་མོ་འཛུགས།, are you in good health?

ནད་མི་མངའ་འཇུག, have you no sickness?

དགོན་མཚོ་གཞི་ཐུགས་རྒྱུ་ལ། ང་ལ་ད་ལྟ་ལྟུང་དང་སེམས་ཀྱི་བདེ་བ་གནིས་ཀ་ཡོད།, by the grace of God,

I am well now, both in body and mind.

ཐོད་ (or ཐུ་གཞོན་གསུམ་, Sir, O, your honour,) མ་ཡོལ་བ།, when are you come? (when did you arrive?)

མདང་གི་མ་རྒྱུ་མ་ན།, yesterday at sunset.

ལམ་ན་སྐྱེ་དཔེ་བར་ (མགོལ་བར་) མ་ཐུང་པར།, have you not been fatigued on the road?

ང་ཅི་འདྲ་དཔེ་མ་སོང་།, I was not fatigued at all.

ཅི་ལ་བཞོན་དེ་ཡོལ་བ།, on what sort of carriage came you?

ང་འཕྲོགས་དཔུང་ལ་འོད་སྐྱེ།, I came in a palanquin.

ཐུག་འཕྲིན་མིང་རྩོལ་མ་རྒྱུ་སྐྱེ།, I could not find a boat (ship), neither a horse or carriage.

ད་མེ་ཞིག་འདི་ན་སྐྱེ་དཔེ་གསོལ་མ་ཐོད་ཅིག, now please to rest here for a while.

ཐུགས་རྒྱུ་མེ་ཆེ། (great mercy!) I thank you (or I thank for your offered kindness).

གཟིམ་ཁང་འདི་ན་བཞུགས་འཇགས་མ་ཐོད་ཅིག, please to take your lodgings in this apartment

ཅི་དང་ཅི་དགོས་པ་འཕྲུང་ན་ང་ལ་མོལ་ཅིག (or བཀའ་ཕྱོད་ཅིག) དང་བདད་གཞིས་དེ་ཐོགས་ཅན་དཔུང་པར་ཐོད།
whatever you may want, please to command me, and I will furnish it

ནང་མོ་བདེ་ལོགས།, good morning.

ཉིན་མོ་བདེ་ལོགས།, good day

ཟླ་མོ་བདེ་ལོགས།, good evening.

མཚེན་མོ་བདེ་ལོགས།, good night

བདེ་བཟའ་གཞིམས་སྤྲིན།, may you sleep well.

བདེ་བཟའ་གཞིམས་སྤྲིན།, have you slept well ?

ང་ཅག་དང་མགམ་པོ་གསེལ་ཁ་ཞིག་མི་འདོན་ནམ།, will you not drink some tea with us ?

གཟུགས་ཚེད་དང་དགོངས་འཇམ་མི་གསེལ་ལམ།, will you not dine and sup (with us) ?

ཁྱེད་ཅག་ལ་ནལ་ཆང་ (ལྷུ་ཁྱེད་འབྲུག་) དང་ཨ་རྒྱུ་ (ལྷུ་འདོན་རྒྱུ་) ཡོད་དམ།, have you some acid liquor (distilled from barley), and brandy ?

གཤིས་ཀ འཇམ།, ང་ཅག་ལ་རྒྱ་ཆང་ཡང་ (ལྷུ་རྒྱ་ཆུ་མེད་) ཡོད།, ང་ལ་རྒྱ་ཆ་ལ་རྒྱུ་ཆང་ཟད་ཅིག་ཨ་རྒྱུ་ལྷུ།, I beg to give me first a little brandy.

ཞིམ་པོ་འཇུག་ནམ།, is it (savoury) pleasing to the taste ?

ཞིམ་པོ་འཇུག།, it is pleasing.

ཞིམ་པོ་འཇུག་ན་ཁྱེད་ཅམ་འཇུག་འདོན་ཅིག་ང་ཅག་གིས་གཞིག་ཡང་དབུལ་ཐོལ།, if you find it to your taste, please to drink, we will present you another (bottle) also.

ཐུགས་རྒྱུ་ཆེ།, I thank you

འདི་ཅིས་ཆེད།, this is enough

ནལ་ཆང་འདི་རྒྱུ་ཆང་ལྷུ་རྒྱུ་ཆུ་ལྷུ་འཇུག།, this liquor of barley is a little sour.

རྒྱ་ཆང་འདི་གང་ཡུལ་ནས་ཡིན།, from what country is this wine ?

དེ་ང་ཅག་ག་རྒྱ་ཆུ་ནས་ནས་ཡིན།, it is from our vineyard.

ང་ལོ་རྒྱ་ཆ་འབྲུག་ཡག་པ་པོ་ (འཇུག་པོ་) ཐུང་།, this year we had fine grapes.

ཁྱེད་ཅག་གི་ཁང་པ་ན་ད་ཅང་རྒྱ་ཆ་འབྲུག་པོ་ཡོད་ན་ད་ཅང་ཟད་ཅིག་ཨ་རྒྱུ་ལྷུ་ལྷུ།, should you still have any grapes, in your house, I beg you to favour me with some.

འདི་ནི་རྒྱ་ཆ་དཀར་པོ་, འདི་ནི་རྒྱ་ཆ་ནག་པོ།, these are white grapes, these are black grapes.

གཤིས་ཀ་གཉིས་མོ་པོ་འདི་མང་པོ་འཇུག།, they both (each of them is) are beautiful and sweet.

རྒྱ་ཆ་འབྲུག་འདི་ཅིས་ཆེན་པོ་བདེན་གྱིས་ནམ་ཡང་མ་ཤོད།, I have never seen such large grapes as these are.

ད་ཅང་འདོན་ཅིག།, be pleased to take yet more, (to help yourself again.)

ད་ཆེད། (ཆོག་ཆོག་) མང་པོ་ཟོས།, enough, I have eaten much.

ཐུགས་ཅི་ཆེ, I thank you.

ཁྱེད་ཙག་མཆས་ཅད་པ་དང་མོ་པ་ཐུགས་ཤིག, may you all remain in peace.

ཁྱེད་ལམ་ཀ་པ་དེ་པར་སྐྱོད་ཅིག, may you well proceed on your way.

དེ་ན་པགོད་པ་ཆེན་པོ་དེ་ཅི་ཡིན, what is that large building yonder ?

དེ་དགོན་པ་ཞིག་ཡིན, it is a monastery.

དེ་ནང་ན་སྤྱད་ག་གནས་སོ, who dwell there ? who inhabit it ?

ཆོས་པ་རྣམས་སོ, or ཆོས་མཁྱེད་པ་རྣམས་སོ, religious men.

དེ་དག་གི་དགོན་པར་ནང་རྩ་འཕྱོར་རྩང་ངམ, is it allowable to enter their monastery ?

རྩང་དོ, it is allowable (one may enter).

གནང་བ་ཤོས་ ཀ་དེ་ནང་ན་ཡོད་པ་མཆས་ཅད་པ་དང་གིས་ཡོངས་སྤྱད་པར་འདོད་དོ, should I be permitted, I wish to see (examine thoroughly) every thing, that is to be found there.

སྤྱད་ཞིག་གིས་དྲིས་ལན་འདྲེམས་རྒྱས་པའི་ཆོས་པ་མཆོན་པ་ཅན་ཞིག་དཔྱད་རྩ་འཕྱོར་ཤོག་ཐུག་ཤིག, let any one (go and) request (or beg of) an intelligent *gélong* (religious man) who is able to answer my inquiries, to come hither to me.

དེ་ཡིས་ཁྱེད་དེ་ང་ནང་རྩ་འཕྱོརོ, conducted by him, I will enter.

ཁྱེད་ཀྱི་འདོད་པ་པགོན་རྩ་དགེ་སྦྱོང་ཞིག་འདྲེམ་པ་ལས་སོ, here is a *gélong* (priest) come according to your wish.

ཁྱོད་པ་ལེགས་སོ, you are welcome.

གིད་ཀྱི་མཛན, (what is) your name ?

ངའི་ཆོས་མིང་རྒྱལ་ཁྱིམ་སྤྱུ་མཛེ་ཡིན, my religious name is *Tshul-khrims rGya-nitsho*, "Ocean of good Morals."

དགོན་པ་འདྲི་ནང་ན་ཅི་དང་ཅི་ཡོད་ཁྱེད་ཀྱིས་ང་ལ་ཞིབ་རྩ་བཤད་རྩ་གསལ, I beg you to tell me, in detail, every thing that is to be found in this monastery.

གིད་ཀྱི་བཞེད་པ་པགོན་རྩ་བཤད་གིས་དེ་མཆས་ཅད་པར་པར་ཐུངོ, I will explain every thing according to your (honour's) wishes.

འདི་ནི་གྲ་མའི་བུགས་པ་ཡིན, this (chamber) is the residence of the LAMA (superior, or high priest).

དེ་ཕྱོགས་ན་དེ་ནི་མན་པ་པོའི་གཟུངས་ཁང་ཡིན, there on that side is the principal's chamber.

ཕྱོགས་འདི་ནི་ནི་སྦྱོང་དཔོན་ཀྱི་བུགས་པ་གནས་སོ, on this side is the professor's (teacher's) apartment (or dwelling place).

ཁང་པ་ཆེན་པོ་དེ་ནང་ན། བོད་ཀྱི་མཆོད་པ་བྱུང་བ་ལྟར་ལྟོ།, in that large room, in the upper story, resides the treasurer.

དེའི་འོག་ན་ཡོད་པའི་ཁང་པ་དཀར་པ་གསལ་ལྟོ།, in the rooms below it, dwells the steward (butler, caterer, provider of victuals, &c.) —

ཉེང་པ་ལྟར་འོག་གི་བསྐྱེད་པ་ལྟོ།, ཁང་མིག་འདྲི་དག་གི་དུམ་ཁྱི་གསལ་ཁང་དག་ལྟོ།, these small staired rooms (cells) above, in the middle and below, are the dwelling places of the priests (or monks).

འདྲི་ཀི་དུམ་ཁྱི་འདྲུག་ཁང་ཡིན།, this is the place of congregation for the priests.

དེའི་མོད་ཀྱི་དེ་ཀི་མཆོད་ཁང་ཡིན།, that above it is the place of sacrifice (or offering).

འདྲི་དག་གི་མཆོད་པའི་ལྗང་དག་ལྟོ།, these are the implements of sacrifice.

དེའི་མོད་ཀྱི་དེ་ཀི་འཇོག་ཁང་ཡིན།, that above the latter is the holy chapel (or shrine).

འདྲི་ཀི་མྱ་ཁང་ཆེན་པོ་ཞིག་ཡིན།, this is the large temple of the gods.

སྐོ་ཁང་ན་ཁྱ་འཇོ་འདྲི་དག་གི་ཐུག་ཆེན་བཀྲི་དང་། རྩོམ་སྒྲིང་མཁས་ཀྱི་རི་མོ་དག་ཡིན་པའི་ལྗང་ལྟོ།, these pictures here in the vestibule are the (painted) images of the four great (fabulous) kings, and of the guardians or defenders of religion.

ནང་ན་ཆིག་པའི་འོག་ས་ན་ཡོད་པའི་རི་མོ་དག་གི་སྐད་ཐོས་དང་། རྩོད་རྒྱུ་བའི་མཁས་དཔལ་མཁས་ཀྱི་ཁྱ་འཇོ་དག་ལྟོ།, the images, within, found on the side of the wall, are representations of Buddhas and of Bodhisattvas.

འདྲི་ཀི་ཐིམ་སྒྲུའོ།, this is a picture (painted image).

འདྲི་ཀི་ཐུག་སྒྲུའོ།, this is a cast (molten) image.

འདྲི་ཀི་འབྲུང་སྒྲུའོ།, this is a carved image (bass-relief).

དེ་ཀི་ཐགས་སྒྲུའོ།, that is a woven image.

འདྲི་ཀི་སྐྱ་རྟེན་དང་། } these here a Buddha's person, i. e. a Buddha image.

འདྲི་ཀི་གུང་རྟེན་དང་། } are the repre- his doctrine, i. e. a sacred volume.

འདྲི་ཀི་ཐུག་སྐྱ་རྟེན་དག་ཡིན་ནེ། } sentations of his grace or mercy, i. e. a holy shrine, or small pyramidal building.

ཐིམ་གུང་ལྟར་འདྲི་དག་གི་སྐད་ཐོས་ལྟོ། རྩོད་རྒྱུ་བའི་མཁས་དཔལ་མཁས་ཀྱི་ཁྱ་འཇོ་མཁས་པ་མཁས་ཀྱི་གུང་ལྟར་འདྲི་དག་གི་སྐད་ཐོས་ལྟོ།, in these volumes are contained the moral instructions, delivered (commanded) by BUDDHA, that has been victorious; by Bodhisattvas, and by ancient learned men.

གླེངས་བས་ཞིག་བཞུག་དེ་བཤད་ལ་བཅུན་ཅུག་ལོ།, I beg you to open a volume, and to show it me
 གླེངས་བས་འདི་ནི་མཚོན་པར་ཡིན།, this volume is printed with vermilion (red ink)
 འདི་ནང་ན་གླེངས་བས་ (or འོག་བས་) ལ་བཅུ་ཚམ་མཚོན་ལོ།, in this (volume) there are about 500
 leaves.

འདི་ནི་མཇེ།, འདི་ནི་མཇུག་ཇེ།, this is the beginning, and this the end.

འོག་བས་འོག་མཚན་ལོགས་དང་ཐུབ་འོགས་རེ་རེ་ལ་ཡིག་གཉིས་བཅུན་བཅུན་ཡོད།, there are on the front and
 back of each leaf seven lines.

བཟང་གསལ་པོ་འབྲས།, དག་ཡིག་དང་ལྷན་དུ་དང་དེ་དང་འབྲེལ་བ་ཡོད་ན་འདི་ལ་རྒྱ་རྒྱུ་ཡི་མཚོན་ལོ།, the print
 of it is clean ; if orthography and the correction of the errata be in accordance therewith,
 this volume is of great value.

འདི་ནི་གསེར་རྒྱ་དང་དབྱེ་ཁུལ་གྱིས་པའི་གླེངས་བས་མ་མཚང་བ་ཞིག་ཡིན།, this is an incomplete volume,
 written with gold and silver pigment

འདི་དག་ནི་པར་མ་, དེ་དག་ནི་རོ་པར་ཁྱིེད་ཆ་དག་ཡིན་ནོ།, these are printed, those lithographed
 books.

འདི་ན་ཡི་གེ་དབྱེ་ཅན་དབྱེ་མེད་ཀྱི་གླིང་མ་རྒྱུགས་སེ།, there are here many MSS.
 (manuscripts) also, both in the capital and small character

འདི་ན་པར་ཁང་ག་ན་ཡོད།, where is (here) the printing house ?

དེ་དེ་ལྷོ་གས་ན་འབྲས།, it is on that side.

མི་དེ་ནི་པར་དཔོན་ཡིན།, དེའི་རྒྱུང་ན་གཞན་དེ་དག་ནི་པར་གཤམ་མཁས་ལོ།, that man yonder is the princi-
 pal printer, the others near to him are his working men

མི་འདི་གང་པ་ཡིན་པོ་ or གང་གྲག་པ་ཡིན་པོ།, from what place is this man ? or what countryman is
 this man ?

ཁོ་འདི་པ་ཡིན་པོ་ or གྲག་འདི་པ་ཡིན་པོ།, he is from this place, or he is from this country

དེ་པ་ཡིན་པོ་ or གྲག་དེ་པ་ཡིན་པོ།, he is from thence, or from that place, he is from that country

ཁོ་ང་ཅག་པ་ཡིན་པོ། ཁོ་ང་ཅག་གི་གྲག་པ་ཡིན་པོ།, he is from us, he is our countryman

འདི་འཛོམས་སྤྱི་མཉམ་པ་ཡིན།, འདི་ཡི་མིང་པ་ཡིན།, this is an Asiatic, that is an European.

འདི་ཆི་གར་པ་, དེ་ཆི་ནག་པ་ཡིན།, this is an Indian, that is a Chinese man

ང་ང་ཐེན་པ་ཡིན།, I am a Tajik, (a Persian)

འདི་བོད་པ་, དེ་བཟང་པོ་པ་ཡིན།, this is a Tibetan, that is a Nepalese

འདི་ཁེར་པ་, དེ་སོག་པོ་ཡིན།, this is a Turk, that is a Mongol.

འདི་ནི་ཁོ་མོ་ཞིག་ཡིན། this is a Turkish woman.

འདི་ནི་ཁོ་མོ་ཐུག་ཅིག་འདུག། there is a Turkish boy.

འདི་ཁམས་པ། དེ་དབང་གཙང་པ་ཡིན། this is of Khams-land (or a Khambá), that is of Utsang (or middle Tibet).

འདི་དབང་པ། དེ་གཙང་པ་ཡིན། this is of (the province) U, that is of (the province) Tsang.

འདི་ལྷོ་པ་ or ལྷོ་འབྲས་པ་ལོ་ཡུལ་པ་ཡིན། དེ་མོན་ཡུལ་པ་ཡིན། this is of Bhután, that is a Mon.

འདི་མདའ་རིས་པ། དེ་ནི་ཁ་ཆེ་པ་ཡིན། this is of Nári, that is a Cashmerian.

འདི་ནི་ཆེ་མོ་ཞིག་ཡིན། this is a Cashmerian woman.

འདི་ལ་དུས་པ། དེ་ནི་ཐུག་ཅི་ཡུལ་པ་ཡིན། this is of Ladák, that is of Belistan or Little Tibet.

འདི་ལྷ་ས་པ། དེ་ནི་གནིས་ཀ་རྩེ་པ་ཡིན། this is of Lassa, that is of Zhikatsè.

འདི་སངས་རྒྱལ་པ། དེ་བོན་པོ་པ་ཡིན། this is a Buddhist, that is of the Bon religious sect.

འདི་བསམ་ཐེ་པ། དེ་ཐུ་བྱས་པ་ཡིན། this is a Brahmanist, that is a Tirthika, or Tirthakara (a Jaina ?)

འདི་ཡེ་ལྱས་པ། དེ་མོ་ཤེས་པ་ཡིན། this is a follower of Jesus, that is the same of Moses.

འདི་སྐུ་ཐམ་མེད་པ། དེ་ཐུ་ཐོ་པ་ཡིན། this is a Muhammedan, that is an infidel, a pagan.

འདི་ནི་ཆོས་འདི་པ་ཡིན། དེ་ནི་ཆོས་གཞན་པ་ཡིན། this is of this religion, that is of another religion.

འདི་ང་ཅས་གཅི་ཆོས་ཡུལ་པ་ཡིན། this is of our religious sect.

འདི་ནི་ནང་པ་ཡིན། དེ་ནི་ཕྱི་པ་ (or ཕྱི་རྒྱལ་པ) ཡིན། (properly intrinsic and exotic,) this is of the orthodox, that of the heterodox, church, (or doctrine)

མེད་ན་ནང་པ་སངས་རྒྱལ་པ་ལོ་ནང་ཆོས་ཡུལ་སོ་སོ་རྣམ་འདུག། how many different religious sects are there in Tibet among the orthodox Buddhists ?

མིང་པོ་འདུག་ལོ། there are many.

ཆོས་ཡུལ་སྐར་པ་དང་འདི་དག་ཡིན་ནོ། the principal sects are as follows : ནིག་མ་པ། 1, Nyigmápá ; རྩ་རྒྱལ་པ། 2, Ugyenpá ; བཀའ་བདམས་པ། 3, Kahdampá ; དགེ་ལུགས་པ། 4, Gelukpá, or དགའ་ལྷན་པ།, Galdánpá, (or དགེ་ལྷན་པ།, Ghéldámpá,) ལ་ཡུ་པ། 5, Sakyapá ; བཀའ་རྒྱུད་པ། 6, Kargyutpá ; ཀན་པ། 7, Karmapá ; འབྲི་བྱང་པ། 8, Brikungpá ; དང་འབྲས་པ། and 9, Brukpá

འདི་ནི་ང་དང་ཆོས་གཅིག་པ་ཡིན། this person is of the same religion with me.

དེ་ནི་ཁྱེད་དང་ཆོས་གཅིག་པ་ཡིན། that is of the same religion with thee.

འདི་ནི་ང་དང་ཡུལ་གཅིག་པ་ཡིན། this is of the same place (or country) with me, or this is my countryman.

* The Tibetans call the Muhammedans in general by this name. This word ལྷོ་ལྷོ་ (pronounced *Lolo*) answers to the Sanscrit *Allochha*.

མི་འདི་དག་ནི་ཡུལ་དང་ཆོས་མི་གཅིག་པ་དག་ཡིན་ནོ། these men are all of different countries and of different religions.

ཁོད་ལྷ་ཡིན། who art thou? who are you?

གང་ནས་འོངས། (li. ག་ནས་ཡོངས།), whence are you come?

ཁོད་ལ་ལམ་ཡིག་ཡོད་དམ། have you a passport?

ཡ་དེ་ (or ལྔ་གསུམ་པོ་) ཚིམ་འབྲུག། how many companions have you? (or how many men, &c.)

ཁོད་དང་མཉམ་པོ་མི་ཟླ་ཚོ་ཡོད། how many men (or persons) are with you?

ང་ཡི་ཁྱེད་པ་ཡིན། I am a European.

འབྲི་ནི་ཆེན་མོ་པ། of Great Britain.

ད་ཉི་འདི་ཆེ་ཆུང་འདྲ་ནས་ (or ཆུ་ཡི་ཁྱེད་ནས་) འོངས་པ་ཡིན། I am come now hither from India, (from European or British India.)

ང་ལ་ལམ་ཡིག་མི་འབྲུག། I have no passport.

དེ་མེད་ན་ང་ཚུ་གཤིས་ཁོད་ལ་ལམ་མི་གཏོང་། (or གཏོང་ཉེ་མིན།), without it (without a passport) we will give you no way, or we will not allow you to proceed on your journey.

ཁོད་འདི་རྒྱ་མི་འོངས། why are you come hither?

ཁོད་ཆོད་པ་ཡིན་ནམ། ཡང་ན་ཆུ་ཡོ་ཞིག་གི་པོ་ཉེ་ཡིན། are you a merchant, or are you the envoy of any king?

ང་ཆོད་པ་ཡང་མིན། པོ་ཉེ་ཡང་མིན། ང་ཡུལ་འཁོར་པ་ཞིག་ཡིན། I am neither merchant, nor envoy; I am a traveller.

པོད་ལྷེ་གསུམ་རྒྱ་འཕགས་པའི་ཡུལ་ཡིན་པའི་ཆུང་ངུ་ལ་འདི་མཐོང་བའི་འདྲོད་པ་ཡོད་པ་ཡིན། on account of Tibet being particularly a high country, I had a desire to see it.

ཡུལ་འདི་ལོ་མཐོ་བ་ཞིད་ཆུ་མཆོ་བ་ཉེ་དཔག་ཆོད་ཚིམ་འབྲུག་ད་བདག་གིས་ཤེས་སོ། I know now, what is the elevation of this country above the sea, (or how many miles be, &c.)

དེ་བཞིན་རྩ་རྒྱུད་གི་ལྗོད་དང་། རྩོ་གང་དང་། སྐྱུ་གཤེད་ལྗོད་བདག་གིས་ཤོད་བཞིན། as also (I have found) the measure of the heaviness and lightness of the heat and cold, and of the dryness and humidity of the air.

འདི་ན་འབྲུག་རིགས་ཅི་ཤེ། what sort of corn is produced here?

ང་ཚུ་གཤིས་ཡུལ་ལ་ཆུ་འདྲ་མཆོད་ས་འབྲུག་རིགས་མང་པོ་མི་འབྲུག། in our country there do not grow so many kinds of corn, as in India.

ཁྱེད་བོད་པ་དག་ལྟོན་པ་ལུ་འདི་བརྟན་པ་ལ་དགའ་ (འཇམ་ཙམ་ལྷགས་གང་ཡིན་), you, who are Tibetans, in what teacher's doctrine do you delight? (who is the teacher or founder of your religion?) or what religious sect are you?

ང་ཅག་ནི་བཙུག་མཆོད་པ་ལྷ་ཐུབ་པ་ལས་གསུངས་པའི་དམ་པའི་ཚོས་ལ་དད་པ་བྱེད་དོ། we believe in the holy religion taught by Bhagavan Shākya Muni, (the triumpher, the mighty Shākya)

ཆེ་གར་ན་ལུ་བྱེད་ཀྱི་འགས་ལ་དེ་བྱེད་པ་གསུམ་པོ་འདི་ལྷ་ར་ཡོད་པ་ཡིན། this triple division was of the Shākya race, in India.

ལྷ་བྱ་ཆེན་པོ་དང་། ལྷ་བྱ་ལྷི་ཆེན་པོ་དང་། ལྷ་བྱ་རི་བོ་ལྷ་པོ་༥ Shākya the Great, Shākya Litsabyi, and Shākya the mountaineer or highlander.

བོད་ན་ཆེན་པོ་རྣམས་ཀྱི་ཐོག་མ་གཞུང་ཁྱི་བཙུན་པོ་ཡིན། in Tibet, the kings begin with Nyākhr-tśāpo (about 250 years before Christ.)

དེ་ཆེ་གར་ན་ལུ་བྱེད་ལྷི་ཆེན་པོ་འགས་ནས་འབྱུངས་, he was born of the Litsabyi race, in India
དེ་ཆེ་གར་ན་ལུ་བྱེད་ལྷི་ཆེན་པོ་འགས་ནས་འབྱུངས་པ་ལས་ཐུང་ནས་བོད་ཏེ་པོ་ལྷ་པོ་དང་བོད་ལྷ་པོ་དང་གསུངས་, he being expelled from India, (or after being defeated in battle,) went to Tibet, and by the Bōns of Tibet was honored (acknowledged) as their king

ཆེན་པོ་འདིའི་རབས་ན་རྣམས་པ་བཞིན་ཆེན་པོ་འདྲ་བོ་ཐོན། in the family (generation or dynasty) of this king, there came (succeeded) many princes in a regular series.

གི་ལྷ་ར་བཙུན་པ་ལྷ་ཐོ་ཐོ་རི་ཡིན། the 27th is Lhn Thothori, (500 years after the first king, in the 3d century after Christ)

འདིས་པོ་བཙུན་པས་བྱ་བཙུན་, this (prince) founded (built) the residence at Yambu.
འདིའི་སྐུ་རིང་ལ་རྣམས་མཇུག་ནས་རིན་པོ་ཆེའི་སྐོམ་བྱ་བཙུན་, in the time of this (king) there fell from heaven a precious chest.

དེའི་ནང་ན་རྩ་མ་ཉོག་བཞེད་པའི་བོད་དང་། གཞིར་བྱ་བཞེད་རྩ་མ་ཉོག་པ་བཞུགས་སོ། there was found in it a Sutra (treatise) called the "Constructed Vessel" (a work on moral subjects), and a *chaitya* of gold, &c. (a small pyramidal shrine).

ཡི་གེ་དེ་ལྷ་པོ་ཐུབ་པའི་དུས་སུ་མ་ཤེས་སོ། at that time, no one knew these letters.
ལྷ་པོ་ཐེང་མ་གསུམ་པོ་དང་བཙུན་པས་བོད་པོ་ཡིན། the 32nd (king) is "Srang-tan Gamba"

འདི་ལོ་བཙུན་པ་ཆེན་པོ་འདྲ་བོ་ཡིན། he lived about 80 years.
འདིས་བཙུན་པ་པོ་དང་ཆེ་གར་ན་ལུ་བྱེད་པ་ལྷ་པོ་ཡིན། this (king) married (took his wives) from Nepal and China.

ལྷ་མོ་འདི་དག་གིས་ལངས་ཐུང་གི་བྱ་བ་ཟུངས་དང་དམ་པའི་ཆོས་ཀྱི་གཞུགས་བོམ་རྒྱལ་པོ་དེ་ཚེ་ནས་, by these
ladies, images of Buddha, and some volumes containing orthodox (or holy) religion, were
brought to Tibet.

དེ་ནས་ཆུ་མོ་འདི་ རྒྱ་གཞི་བརྒྱལ་ཁང་དུ་བཞུགས་ཏེ་ཡོད་ཀྱང་ཕངས་ཆེན་པོ་ལྟ་བུ་ལ་༥༧, afterwards, these queens (or princesses) having erected colleges, the religion of Buddha was propagated also in Tibet.

(1) བཤེན་མཁས་པ་ཆེན་པོ་ཤེས་པ་ལྷན་སྐྱེས་པ་ལྟ་བུ་ཡིན་པ་ལྟར་ན། In Tibet, "Thumi Sembhota" was the first learned man.

འདིས་མི་གཤམ་ན་ལོགས་ལྷོར་མི་སྐད་ལོགས་ཡུར་བསྐབས་དང་ཁ་ཆེན་ཡི་གེ་ཀམ་དཔེ་བྲངས་ཉེ་བོད་མི་ཡིག་ཤུགས་
དབ་ཅན་དྲུག་ཤོད་མི་རྒྱུ་བསྐྱར་དང་། ལུ་ས་ར་ཤོད་བཟུམ་བཅོས་ཀླུ་མ་མཛད་དང་། ཆོས་རེ་བཟུང་བ་ཡིན། he be-
came well acquainted with the Sanskrit language in India. And, in conformity with the
Cashmerian characters, he taught the manner of forming the figures of the Tibetan let-
ters, both capital and small.

ཐུག་པོ་ལུ་རྩ་མ་བཞུག་པའི་ཆོས་ཀྱི་རྩ་བ་ཡང་། རེད་པ་དང་ཆོ་ཤོ་ (or དཔོན་པོ་) རྒྱལ་བའི་
རྒྱ་བ་དཔལ་པོ་ཆོས་དང་ཏེ་ཆོ་ཤོ་ཆོས་རྩ་བ་ཡང་ཁྱེད་ཀྱི་ in the time of "K'hi srong dehu tan" (in
the 8th and 9th century after Christ) the 38th king, and under his sons and grandsons,
the orthodox (Buddhistic) religion being propagated, that of the "Bonpo" declined.

འལ་པ་ཙན་ཉམ་ཁྱི་ལྷ་མོ་དང་བརྟེན་ཞི་ཙན་མཁའ་མཁའ་ལྷ་མོ་པཎ་ཏི་ཏ་དང་བོད་ཁྱི་ལོ་རྒྱུ་བ་མང་པོ་དག་གིས་སྐད་ཀྱི་མང་
ཉམ་བོད་སྐད་ཙ་མཆོག་ལ་བས་མང་པོ་བསྐྱུ་འད་ཟིན་, in the time of "Ralpachen" or "Khri do strong
tsân" (in the 9th century) there were translated many volumes from Sanskrit into
Tibetan, by several Indian Pandits and Tibetan Lotsawas, (Interpreters, translators.)

དེ་ཕྱི་ལ་མཁའ་ཐུང་དང་མཁའ་མངའ་ཕྱི་ལ་བཟུང་པ་བཟུང་པ་, afterwards (in the 10th century), Lang-
tarma abolished the Buddhist religion

ཡང་དེ་ཉིད་ཀལ་མཁའ་ཁྱིལ་མི་ཤེས་པ་མཉམ་ཏེ་ཤ་དང་། བོད་མི་དགེ་བ་ཤེས་པ་ཐོམ་ཉི་མ་ལ་སོགས་པ་མཉམ་པ་
 མད་མེད་དག་གིས་སྤངས་པ་ལོ་ལ་དེ་དམ་པ་ལྷོ་མོ་ཁ་པ་ཅན་ཐམས་ཅད་དེ་དང་མཁའ་ཁྱིལ་གྱི་ཏེ། again (in the 11th cen-
 tury) the holy religion being revived by "Chovo Atisha" (the lord Atisha) by the Tibetan
 learned priest "Bromston" and by many other learned men, it was diffused (or propa-
 gated) in the whole snowy country, (Tibet)

དམ་པའི་ཆེས་ལྷན་འདུག་པའ་ལྟུང་ཕྱིན། may the holy religion remain (or continue) long.

ཡུལ་སྐད་ཆོས་འདི་བ་དག་གི་སྒྲིབ་པར་ཁྱེད་ཅེས་། may it be proclaimed (preached) in every country, to such as wish for religious instruction

Besides the works contained in the *bKah-hgyur* and *bStan-hgyur* there are a great number of books, in Tibet, under various names. To give some idea of them, we will enumerate a few, in Tibetan and English. 1, ལོ་ཐུས་, 'annuals, chronicle, history. 2, བཤམ་རྒྱུད་, oral account, tradition, traditional history, *S. Akhyānam*. 3, ཆོས་ལུང་, elements (or origin and progress) of (the Buddhistic) religion. 4, རྟོགས་བརྗོད་, judicious sayings, (or memoirs, reflections, critiques, biographical notices.) 5, རྩམ་ཐེངས་ (properly emancipation or liberation), biography (of a remarkable person), legendary account. 6, ཐུངས་, a fable, tale, fiction; fabulous history. The བཟུངས་ཐུངས་, *Qésar sgrungs*, is the fabulous history (in Tibetan) of a celebrated warlike king (called *Qésar*) in the high, central, or northern part of Asia; but the time, in which he lived, the Tibetans cannot determine. 7, དེབ་ཐེངས་ or དེབ་གཏེར་, (a *defter*) register, records, annals. 8, དེབ་ཐེངས་ལྷན་པོ་, ancient records. 9, ཡིག་ཆེད་, or ཡིག་གཞུང་, records, annals, chronicle. 10, ཡིག་ཁྲིད་, ancient writ, chronicle. 11, བོད་ཀྱི་ཡིག་ཆེད་, Tibetan records. 12, ལ་མུ་ཡིག་ཆེད་, records of the *Sa-kyu* sect. 13, ཐུན་ཡིག་ཆེད་, Chinese records. 14, ཤེས་ཐུང་འབད་ལས་ལུ་, very clear science, history. 15, ཐུལ་འབད་, royal pedigree, history of dynasties. 16, ཐུལ་འབད་ལས་ལུ་བཞུགས་པའི་མེ་ལོང་, a clear mirror of royal pedigree, or history of dynasties (in Tibet). 17, ཐུལ་འབད་ལས་ལུ་དཔག་བསམ་ལྷན་པོ་, a work on royal pedigree or dynasty, called the all-bestowing tree (the *Kalpavṛkṣa* or *Kalpa-druma* of the Indians). 18, གང་ཡིག་ or བཀའ་གཏེར་, written advice or instruction. 19, བཀའ་འཁུར་, a hundred thousand precepts, i. e. a collection of precepts and instructions. 20, བཀའ་ཆེས་ལས་, testament or last will; བཀའ་ཆེས་ལས་, fragments of commandments or precepts. 21, ཡིག་ཡིག་, epistles, letters, epistolary correspondence on business. 22, བཟླ་དྲུག་ཆེས་ལས་, a collection of praises or hymns. 23, མོན་ལམ་, prayer. 24, རྒྱུ་, a song; བཟླ་དྲུག་ཆེས་ལས་, a song of praise, a hymn; རྒྱུ་ཆེད་, a satirical song, a satire; རྒྱུ་འཁུར་, a hundred thousand songs, i. e. a collection of songs. 25, བཟླ་ལྷན་, chronology or calculation of some events or epochs occurring in the sacred volumes.

IV. CHRONOLOGICAL TABLE

§ 254. The following short account of some remarkable events, in the history of Buddhism, and in Tibet, is extracted from a work entitled *Bai'dúrya dkar-po* (བེད་དུ་རྩ་དཀར་པོ་) written by *sDe-srid Sangs-rgyas rgya-mtsho* (ཤེ་གྲིད་སངས་རྒྱལ་མཚོ་) a regent at Lhasa, (1)

He wrote at the beginning of the 12th cycle of sixty years (the Tibetans counting the beginning of the first cycle from 1026 of the Christian era, and the present year, 1834, being the 28th year of the 14th cycle) consequently at the beginning of 1686 A. D. His table expresses the years elapsed from each event up to the time when he wrote. In the following translation, besides this mode of computation, the corresponding year of the vulgar era, in which each event occurred, before or after Christ, has been added.

Some explanatory notes have been appended, to which reference is made from the text by the figures in brackets.

		Years elapsed up to 1686 A. D.	Year of the Christian era B. C.
ཨ་ཏ་ཡ་མཚོ་མ་ལ་འཕྲུལ་པ་	From the incarnation or birth		
ནལ, ... 2507	of bChom-ldan lidas (སྤཱ་ཀྲཱ་),...	2617	962
འཕ་མ་བླ་མ་ནལ, ... 2570	Since he took the religious character, ...	2619	934
སངས་རྒྱལ་ཏེ་ཆོས་འཕེལ་དུང་པོ་	Since he became Buddha, and		
བསྐྱོར་ནལ, ... 2572	commanded to teach his doctrine (first turned the wheel of the law),	2613	928
ཆོ་འཕྲུལ་ཆེན་པོ་བཙུན་པས་མ་རྟེན་པ་	Since he displayed great proli-		
ཏི་ཕྱོད་པ་རྩ་ག་བཅུ་ནལ, ... 2507	gies and overcame the six <i>Tir-thika</i> teachers, (2) ...	2591	906
རྩལ་ཏི་འཕེལ་པོ་གཟུངས་ནལ, ... 2567	Since he taught the Kalu Cha-		
ཡ་མཚོ་ལས་འཕྲུལ་ནལ, ... do.	km (religious system), (3) ...	2567	882
མཁ་ལྷ་ལའི་ཆེན་པོ་ལྷ་བ་རང་གིས་	Since he was delivered from		
མ་རྒྱུད་བཙུས་ནལ, ... 2566	pain (or from his death), ...	do	do.
	From the time that the <i>rita-</i>		
	<i>rgyud</i> (S. <i>Mala Tantra</i>) was col-		

Besides the works contained in the *bKah-hgyur* and *bSṭān-hgyur* there are a great number of books, in Tibet, under various names. To give some idea of them, we will enumerate a few, in Tibetan and English. 1, ལོ་ཐུས་, annals, chronicle, history. 2, བཤམ་བྱུང་, oral account, tradition, traditional history, *S. Abhyānam*. 3, ཆོས་འབྱུང་, elements (or origin and progress) of (the Buddhistic) religion. 4, རྟོགས་བརྗོད་, judicious sayings, (or memoirs, reflections, critiques, biographical notices.) 5, རིམ་ཐུང་ (properly emancipation or liberation), biography (of a remarkable person), legendary account. 6, ཐུངས་, a fable, tale, fiction; fabulous history. The གེས་རྩ་བྱུངས་, *Qésar sgrungs*, is the fabulous history (in Tibetan) of a celebrated warlike king (called *Qésar*) in the high, central, or northern part of Asia; but the time, in which he lived, the Tibetans cannot determine. 7, དེབ་ཐེར་ or དེབ་གཏེར་, (a *dester*) register, records, annals. 8, དེབ་ཐེར་ལོ་མོ་ཡོད་, ancient records. 9, ཡིག་ཆེན་, or ཡིག་གཞུང་, records, annals, chronicle. 10, ཡིག་ཁྱིང་, ancient writ, chronicle. 11, བོད་ཀྱི་ཡིག་ཆེན་, Tibetan records. 12, ལ་མུ་ཡིག་ཆེན་, records of the *Su-kyu* sect. 13, ཐུན་ཡིག་ཆེན་, Chinese records. 14, ཤེས་རྒྱ་རྩ་བ་གསལ་, very clear science, history. 15, ཐུལ་རྩལ་, royal pedigree, history of dynasties. 16, ཐུལ་རྩལ་གསལ་བའི་མེ་ལོང་, a clear mirror of royal pedigree, or history of dynasties (in Tibet). 17, ཐུལ་རྩལ་དཔལ་བསམ་ལྗོན་ཤིང་, a work on royal pedigree or dynasty, called the all-bestowing tree (the *Kalpavṛkṣa* or *Kalpa-druma* of the Indians). 18, གང་ཡིག་ or བསལ་འགྲུབ་, written advice or instruction. 19, བསལ་འགྲུབ་, a hundred thousand precepts, i. e. a collection of precepts and instructions. 20, བསལ་འཆོམས་, testament or last will; བསལ་འཆོམས་, fragments of commandments or precepts. 21, བྲིན་ཡིག་, epistles, letters, epistolary correspondence on business. 22, བཟླ་དྲུག་ཆོག་, a collection of praises or hymns. 23, མོན་ལམ་, prayer. 24, ཐུ་, a song; བཟླ་དྲུག་, a song of praise, a hymn; མྱ་ཐུ་, a satirical song, a satire; ཐུ་འབྲུག་, a hundred thousand songs, i. e. a collection of songs. 25, བཟླ་ལྷིས་, chronology or calculation of some events or epochs occurring in the sacred volumes.

IV. CHRONOLOGICAL TABLE

§ 254. The following short account of some remarkable events, in the history of Buddhism, and in Tibet, is extracted from a work entitled *Bai'dúrya dkar-po* (བེད་དུ་ཤི་རྒྱལ་པོ་) written by sDe.srid Songs-rgyas rgya-mtsho (ཤེ་ཤི་རྒྱལ་དབང་མཆོག་) a regent at Lhasa (1)

He wrote at the beginning of the 12th cycle of 60 years (the Tibetans counting the beginning of the first cycle from 1026 of the Christian era, and the present year, 1834, being the 23th year of the 14th cycle) consequently at the beginning of 1696 A. D. His table expresses the years elapsed from each event up to the time when he wrote. In the following translation, besides this mode of computation, the corresponding year of the vulgar era, in which each event occurred, before or after Christ, has been added.

Some explanatory notes have been appended, to which reference is made from the text by the figures in brackets.

		Years elapsed up to 1696 A. D.	Year of the Chris- tian era B. C.
ཨ་ཁ་ཡ་པ་ཐོས་པ་ལྟ་བུ་ལྟ་བུ་	From the incarnation or birth		
ནམ་པ་, ... 2567	of bChom-ldan hdas (Sb'u'ka), ..	2647	962
རྒྱལ་པོ་ལྟ་བུ་ནམ་, ... 2570	Since he took the religious cha- racter, ...	2619	934
སངས་རྒྱལ་ཐོས་པ་ལྟ་བུ་	Since he became Budilha, and		
ལྟ་བུ་ནམ་, ... 2572	commanded to teach his doctrine (first turned the wheel of the law),	2613	928
ཆོ་འཕྲུལ་ཆེན་པོ་ལྟ་བུ་	Since he displayed great prodigies and overcame the six		
ཐོས་པ་ལྟ་བུ་ནམ་, ... 2577	<i>Tir-thika</i> teachers, (2) ...	2591	906
ཆོ་འཕྲུལ་ཆེན་པོ་ལྟ་བུ་	Since he taught the Kala Cha- kra (religious system), (3) ...	2567	882
ཆོ་འཕྲུལ་ཆེན་པོ་ལྟ་བུ་	Since he was delivered from pain (or from his death), ...	do	do.
ཆོ་འཕྲུལ་ཆེན་པོ་ལྟ་བུ་	From the time that the <i>risa-</i> <i>rgyud</i> (S. <i>Mûla Tantra</i>) was col-		
ཆོ་འཕྲུལ་ཆེན་པོ་ལྟ་བུ་			

བོད་པ་བཟུལ་པ་མྱི་དང་ཕྱི་མ་མ་བྱུང་		Since the beginning of the last	A. D.
ནས་,	... 272	propagation of the Buddhistic re-	
		ligion in Tibet, (18) ...	714 971
ཨ་ཏི་ཤ་འབྲུངས་ནས་,	... 204	From the birth of <i>Atisha</i> , ...	705 980
འབྲུངས་ནས་,	... 242	From the birth of <i>hBrom-ston</i>	
		(or <i>Brom</i> , the teacher), ...	683 1,002
གསལ་ནས་འབྲུངས་པ་བཟུལ་		Since the monastery of <i>Great</i>	
ནས་,	... 220	<i>g,Sol-nag thang</i> was founded, ...	670 1,015
མེ་མཁའ་མཆོད་འདས་ལོ་རྒྱུས་		From the end of the <i>Me mkhá</i>	
ནས་,	... 237	<i>rgya mtsha</i> (or period of 403 years),	661 1,024
ཅས་འཛིན་པེད་ཅེས་པ་འདྲ་		Since the <i>Kāla Chakra</i> was	
བྱུང་ཕྱིན་པ་མཆོད་ནས་,	... 250	introduced into Tibet, and since	
		the 1st year of the cycle of 60	
		years began, ...	660 1,025
མི་ལ་འཕྲུངས་ནས་,	... 252	From the birth of <i>Mi-lu-ras-pa</i> ,	647 1,038
ཨ་ཏི་ཤ་འབྲུངས་པ་འབྲུངས་པ་		From the decease of <i>Atisha</i> and	
འབྲུངས་ནས་,	... 232	the birth of <i>g,Lang rithung-pa</i> ,...	633 1,032
འབྲུངས་པ་འབྲུངས་པ་		Since the college (or <i>vihar</i>) of	
ནས་,	... 220	<i>Na sgreng</i> was founded, ...	630 1,055
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ཅོད་མཁའ་ཅི་མཚོ་གཤེད་ལ་མཁའ་... 47	From the demise of Yon-tan rgya-mtsho, ... 71	1614
ངག་དབང་ཐུ་བཟང་ཅི་མཚོ་བཞུགས་ ལ་... 48	From the incarnation of Ng drang blo bzang rgya-mtsho, (25) 70	1615
དང་འཇིག་ཐོས་པ་ཤིང་ལ་མཁའ་... 49	Since the period of deep me- ditation being finished, that of, morality (or good moral con- duct) was begun, see note, (10)... 67	1618
རྒྱལ་པོ་ལ་མཁའ་ཅི་མཚོ་གཤེད་ལ་མཁའ་... 50	Since, in the beginning of the eleventh cycle, Rigs-bdan Señge succeeded to the chair (at dGaA- ldan), ... 60	1625
བཞུགས་པ་ལ་མཚོ་ཅི་ལ་བོད་ཅི་ལ་བོད་ ཀྲུང་ལ་... 51	Since bStan-bdzin chhoi rgyel became the king of Tibet, ... 46	1639
ངག་དབང་ཐུ་བཟང་ཅི་མཚོ་བོད་ཁམས་ ཅོད་ལ་ཅི་ཅི་བོད་ཀྲུང་ལ་... 52	Since Ng drang blo bzang rgya-mtsho became the master of the whole of Tibet, ... 45	1640
མོ་ཤང་བོད་ཅི་ལ་བཞུགས་ལ་... 53	Since he founded the Potala (residence), (25) ... 42	1643
ངག་དབང་ཐུ་བཟང་ཅི་མཚོ་ཅི་ལ་ ཅི་ལ་མཁའ་... 54	Since Ng-drang blo bzang rgya-mtsho went to (arrived in) Chün, (26) ... 33	1650
ཐུང་བོད་ཅི་ལ་མཁའ་... 55	Since he again returned to (arrived in) Tibet, ... 31	1651

དེ་ནས་ལོ་ལྔ་པ་ལྷན་པ་ལྷན་པ་
 བརྒྱ་ལྷན་པ་ལྷན་པ་ བརྒྱ་ལྷན་པ་
 བརྒྱ་ལྷན་པ་ བརྒྱ་ལྷན་པ་
 བརྒྱ་ལྷན་པ་ 11 11

Thence thirty-four years be-
 ing elapsed, in the beginning of
 the twelfth cycle, in the year,
 (called in Sans. *Prabhava*, (in
 Tibetan) *Mé-mo Yos*, (this) *Bai-
 'durya dkarpohi rtsis dzhi*
 (ground work on computation)
 was written,

A. D

... 0 1686

NOTES TO THE CHRONOLOGICAL TABLE

(1) For the character of this regent (ཤེ་ཤིང་, vulg. *Tsiré*) see the *Alphabetum Tibetanum* by the P. Georgi. He was both a fine scholar and a great politician. He wrote several excellent works, as the *Baidurya sñon po* (བཤེ་ཤིང་ལོ་ལྔ་པ་) on medicine, which is the best commentary on the *rGyud sdé bzhi* (རྒྱུད་ཤེ་ཤིང་) a large volume, translated from the Sanscrit. This work has not been introduced either into the *Kah gyur* or the *Stan gyur* compilation, the contents of both which, in an English translation, I have had the honour to present to the Asiatic Society, through Mr. H. H. Wilson. This author compiled the *Baidurya Karpo*, a work on Astronomy, Astrology, &c. (from which the present Chronological Table has been taken, from the *Padkar Zhal lung* (པད་ཀར་ལྷན་པ་) a work written by *Phug pa pa mkhas dceang lhun grug rgya mtsho*, and *Nor bzang rgya mtsho* (ནོར་བཙན་རྒྱལ་མཚོ་) the 5th of the great Lamas, that are now styled, *rGyelsa Rin po chhé* (རྒྱལ་པོ་ཤིང་པོ་ཆེ་), his precious (or holy) Majesty," or as some call them "*Dalai Lama*." The Dalai Lama, upon an invitation to Peking from the first Emperor of those Manchus who had

conquered China in 1644, paid a visit to that country, in 1650 His ambition had been gratified with the kingdom of Tibet, as a donation to him from that Mogol prince, who had conquered it in 1640, afterwards the Manchus endeavoured to acquire influence in the country through him, which brought so many calamities over Tibet, that the regent had good reason for concealing his death, and thus delivering the kingdom from a continuance of the pernicious domination of the Hierarchy.

(2) At the first rise of Buddhism in Central India, the great antagonists of that doctrine are styled in the Buddhistic works, *Tir-thi kas* or *Tir tha ka ras*, in Sans., *Mu stegs-chen* or *Mu stegs-pa*, in Tib. (མུ་སྟེགས་པ་ or མུ་སྟེགས་པ་, a Determinist) *Sua'kya* and his followers are frequently stated in the *Dulva*, and elsewhere, to have had many disputes with them. They are represented to have been indecent in their dress, and grossly atheistic in their principles. See the beginning of the first volume of the *Dulva*, in the *Kah gyur*.

(3) The *Kila Chakra*, religious system, to which so many volumes of the *Stan gyur* and other works are devoted is not mentioned in the really ancient Buddhistic works of India, with the exception of one. This system in fact was first introduced into India towards the end of the tenth century (in 965), and afterwards, via Kashmir into Tibet. See Journal As. Soc. of Bengal, vol. II p. 57.

(4) The *Kila Chakra* doctrine of *Adibuddha* was delivered by *Sua'kya*, in his 80th year, at *Shri Dhanya kataka*, (*Cuttak in Orissa*) called in Tib. *dPal ldan hiBras 'pungs* (འཕགས་ལྷན་པ་ལྷན་པ་, "the noble city, called accumulated rice,") upon the request of *zla bzang* (ཟ་བཟང་), pron. vulg. *Da'ang* or *Data Zangpo*, S. Chandra Bhadra (or Soma Bhadra ?) a king of *Shambha la*, a fabulous country or city in the north beyond the *Jaxartes*, who in his 99th year visited *Sua'kya* there in a miraculous manner. Upon his return home, he compiled in the course of the next year, the *rTsa rgyud* (རྩ་རྒྱུད་, S. *Mula Tantra*), in accordance with what he had heard from *Sua'kya*, and two years afterwards he died. This work is the source of all the subsequent voluminous compilations, increased modifications and interpolations. In the *Mula Tantra*, *Sua'kya* foretells to *Dazang* 25 kings, who will successively reign at *Shambhala*, each for a hundred years. The six first of them are called *Chhos kyi rgyel-po* (ཆོས་ཀྱི་རྒྱལ་པོ་, S. *Dharma Raja* a religious king or patron of religion) and the others are styled *Rigs lden*, S. *Kulika*, 'the Noble or Illustrious'. He foretells also that after 600 years from that date, (or of that of his death) *Rigs lden Grags pa* (རྩིས་ཀྱི་འཇམ་མགས་པ་, S. *Kulika Kirti*, 'the celebrated noble one,' (the Epiphany of the Greeks ?) will succeed to the throne at *Shambhala*, and that 800 years afterwards, the *kla ho bu* (ཀླུ་པོ་བུ་, vulg. *Lalo*, S. *Mlechha*, or *Muhammadan* religion, wd. rise at *Makha* (Mecca). There are in the subsequent interpolated and greatly increased compilation many stories on the rise, destructive progress, and final decline of *Muhammadanism* and the glorious re-establishment of Buddhism in

the north. It would be interesting to ascertain how the doctrine taught at Cuttack in Orissa, was brought beyond the *Jaxartes* to *Shambhala* or what reason the Buddhists had for inventing this story.

Since in the *Myra Tantra* (མྱེ་རྩུང) *SHA'ALA* explicitly declares, in the prophetic form that the above mentioned *Rigs ldar Grags pa*, &c., will be of his own *Shākya* race, and of the nation of *Dazang*, the natural interpretation is that they both were of the Scythian nation, or of the Sacre of the ancients. Two of the principal slokas, touching upon this important historical point, are here inserted in Tibetan, verbatim as they have been quoted from the *མྱེ་རྩུང rTsa rgyud*, by *Sureshamati*, in the same work from which the 13 dates for the death of *Shākya* have been taken. See *Sureshamati's* བཤམ་རྩིས, &c. མྱ་བཞིན་ཙ་པའི་རྩེད་ལས། བཙམ་ཤུན་འདས་རྩིབ།

ཡེ ཁ་ལོ་འདི་ནས་ནི་རྩལ་བཞིན་ལོ། ། ཅད་མྱོང་མཉམས་ཁྱི་མིན་དོན་ཏེ།
 འཇམ་དབང་ལ་མི་བདག་ཅག་པ་ནི། ། ཤམ་བྱ་ལ་ཞེས་ཐུ་བར་འབྱུང་། །
 འདི་ལོ་ཐོ་ལ་མ་ལུ་མོ་ཆེ། ། ལས་ནི་པད་འཛིན་འཛིན་རྟེན་དབང་།
 བདག་གི་ལྷ་ཁྱེད་རིགས་བཞིན་ལ། ། ལྷ་ (or འབྱུང་) བ་ཆུ་བཟང་ཆོད་རིགས་ལོ། །

Literal Translation

*From this year, after 600 years, for the maturation of the hermits, (S *Ris'his or of religious persons*) will be born, at *Shambhala* *liJam dnyangs mi bdag Gags pa*, (a king, or lord of men) called the celebrated one (an incarnation of) *Manjyu Ghos'ha*, (he with a sweet voice) The lady (Tib *sgrol ma*, Sans *Tará*) of this (king) is (or will be called) the great goddess (*Umá* : c an incarnation of that goddess,) his son or the young prince is (or will) (be an incarnation of) *Pad hdm hyig rten dtang* (S *Padmapani Lokeshvara*) "the lord of the world, holding a lotus in his hand," they will be born in my own *Shākya* race, and in your own nation, *Dazang*!

(5) This is the first record of *Padma Sambhava's* incarnation, who, in the 8th century after Christ, was again born, in a miraculous manner, out of a lotus or water-lily, at *O'dheyana* in the western part of India as a celebrated *Guru*. Upon an invitation by *Khrisrong d'chu tsan* the king of Tibet, and a great patron of Buddhism he visited that country in the beginning of the 9th century, and remained there for many years. he wrote several works, that are still extant under his name. His memory is greatly respected in the present day by the Tibetans who call him *Urgyen Rinpoche* (ཡུ་རྩེན་རིན་པོ་ཆེ) and the most ancient religious sect in Tibet, after his name, is called *Urgyenpa* (ཡུ་རྩེན་པ) followers of *Urgyen*.

(6) This *hyam dnyangs*, (འཇམ་དབང་ལ་ S *Manjyu Ghos ha*, "sweet voice,") is the same with *hyam dpal*, (འཇམ་དཔལ་ S *Manjyu Sri* "the mild noble one") He is a metaphysical personage, a pattern or beau ideal of wisdom, also a spiritual son of *Shākya*.

(7) *Lu grub*, (ལུ་གུབ་, S *Nāgaryuna*, that forms or makes perfect the *Nagas* or the serpent race)

is a real personage, born 400 years after the death of Shākya, from Brahman parents, in the country of *Beta* or in *Bidarbha*. He turned Buddhist, and was educated in central India, in the *Nalanda* convent. He was a spiritual son of *Manjusri*, the God of Wisdom. The first philosophical system of Buddhism is attributed to him. He is respected as a second *rGyelwa*, (ཉིག་པ་ *S Jina*), he is the founder or parent of the *Madhyamika* philosophy. There are many works, under his name, in the *Stan gyur* upon several subjects.

(8) For *Rigs-lān Grags-pa*, (རིགས་ལྡན་གྲགས་པ་) see note 4.

(9) *Thothori* is stated, in the *rGyel rabs gsal tshi mé-long*, (ཉིག་པ་རབ་གསལ་པའི་མེ་ལོང་, "a clear mirror of royal pedigree," a historical work,) to have reigned 500 years after *gNya khri tsan po*, (གནཱ་ཁྱི་ཙན་པོ་, the first king of Tibet, who originated from the *Shākya Lutsabyi* race at *Vaishālī*, (Tib. Yangs pa-chen, ཡངས་པ་ཙན་, the ample city,) the modern Allahabad, or the ancient *Prayāga*. He kept his residence at *Yambu lha*, (or *bla*) *-gang*, ཡམ་བུ་ལྷ་གང་ (or ཡམ་ལྷ་), where there are still some plastic images of the ancient kings with some other antiquities. Under his reign, there fell a chest from heaven, containing a small volume of a religious tract on Buddhism, (part of the *Kah-gyur*), a holy shrine, and some other sacred things. No one could read the volume, but a voice was heard from heaven that after so many generations (in the 7th century) the contents should be made known. The king paid every respect to that heavenly gift, and, by its blissful influence, he lived 120 years.

(10) The duration of the doctrine or religion established by Shākya is differently stated in different works of the sacred volumes. As for instance, 500, 1,000, 1,500, 2,000, 2,500, 3,000, and 5,000 years. The first (500) has been applied by some to the time of *Kaniska*, 400—500 after the death of Shākya, when the Buddhists had separated themselves into 18 sects, under four principal divisions, when there arose among them many disputes about various points, and when there was made a third compilation of the Buddhistic doctrine. The last (5,000 years) is according to the speculation of *Danshita Sēna*, and other Indian Buddhistic writers, in the *Stan gyur* volumes, in the 8th, 9th, &c centuries. They calculated the duration of the Buddhistic religion thus:

1. འཕགས་ཐུག་པའི་བུ་ལྷ་གང་ or འཕགས་ཐུག་པའི་ལྷ་གང་, *hBras buhi hstan pa*, or *hBras buhi dus*, the time of the wonderful effects of the doctrine for immediately becoming perfect or possessed of supernatural powers. This period of 1,500 years commenced with the death of Shākya, and was again divided into three smaller ones, each of 500 years, according to the three different degrees of perfection. In the first period, upon hearing his doctrine, some became immediately possessed of superhuman powers, or overcame the enemy, became a *dGra bChom pa*, དག་པ་རྒྱལ་པ་, *S. Arhan*. In the second, many, though less perfect proceeded unhindered in

their course to perfection so as not to turn out of the right way, i. e. they became *phyir mihongia*, ཕྱིར་མི་འོང་བ་ *S Anugāmi*, that turns not out of his commenced race or course. In the third, though less perfect, yet there were many that entered into the stream, i. e. became *rGyun du zhugs pa* རྒྱལ་ཏུ་ཞུགས་པ་, *S Shrota panna*, one that has entered the stream (that will carry him through life to felicity)

2 ལྷུ་པ་པའི་བཟུལ་པ་ or ལྷུ་པ་པའི་རྩལ་, *sGrub pa's bStan pa*, or *sGrub pa's dus*, that period of the Buddhist doctrine, in which yet many make great exertions to arrive at perfection. This period contains again 1,500 years, and is divided into three smaller ones, each of 500 years, according to the three diminishing degrees of diligent application. They are called ལྷུ་ག་མཐོང་འདིང་གེ་འཛིན་དང་འཇུག་མཁའ་ལྷན་གྱི་ལོ་ཐོས་པ་, *thag mthong, ting gé hdsin dang, tshul khrims kyi agom pa*, the exercise or practice 1, of high speculation, 2, of deep meditation, and 3, of good moral conduct

3. ལུང་གི་རྩལ་, *Lung gi dus*, i. e. that period of 1,500 years of the Buddhist doctrine, in which the sacred volumes are yet read and explained, though the precepts which they contain are little followed. This period, according to the contents of those books, (read or studied in each respected period,) is sub divided into the following three 1, མདོ་ན་པ་, 2, མདོ་མེ་, 3, རྩལ་པ་ལུ་ལྷུ་པ་ལྷུ་པ་ལྷུ་པ་ལྷུ་པ་, 1, *mDon pa*, 2, *mDo, sdé*, 3, *hDul ta gsum Lung gi dus* i. e. 1, the period in which the metaphysical works are studied, 2, in which the *Sutras* or common aphorisms, and 3, in which only books on the discipline of the religious men, and on the rites and ceremonies are read

4 རྟག་ཙམ་འཛིན་པའི་རྩལ་, *rTags tsam hdsin pa's dus*, that period of 500 years, in which though learning and good morals have declined yet some signs of the Buddhist religion are still to be found, as the dress of priests, holy shrines, relics, offerings, and pilgrimages to holy places

1

(11) This pretended king's arrival at *Shambhala*, in 622, has some coincidence with *Yezdeyird*, the Persian king's taking refuge in the same country, for it is affirmed, that this prince, upon the fall of Seleucis, and the conquest of Persia by the Arabs, in 636 retired into *Transoxana* or *Ferghana*

(12) How these terms *m*, *mkhah*, *rgya mtsho* express the number of 403 years is explained in p 155 of this Appendix. If we add these 403 years to 622, the first year of the Hegira, we have exactly the year 1025, whence with 1026 commences the 6th year of the cycle of 60 years of the Tibetans

(13) *Srong tsan Gambo* is the most celebrated king of the Tibetans on account of his long and mild administration, his political wisdom, and of his having first laid the foundation of Buddhism in Tibet. In the

Mani kabum, (མ་ནི་པ་མཚན་ལྷན་པ་, *ma n'i bkañ hbum*, "a hundred thousand precious commandments,"*) a 'historical work attributed to him, there are detailed accounts respecting Buddhism, and its introduction into Tibet, the circumstances of his marriages with the two princesses, first of Nepal, and afterwards of China, and of the religious establishments made by those ladies, and by himself

(14) *Kongjo* or *Kongcho* is the name of that Chinese princess, whom *Srong tsan Gambo* had married. In the *Mani kabum* it is told, that, when this Tibetan king sent his plenipotentiary (called *hLon mGar* ལྷོན་མགེར་) to China to demand the hand of that princess, he met the envoys of several foreign princes arrived there for the same purpose. The princess' father desired that she should be married to the king of *Magadha*, the religious king in India. Her mother preferred the *Turk* (Persian) prince, the wealthy king of the West. Her brother commended the prince of the *Hors* (Turk*), but she by her own accord wished to be married with *Qésar*, (ཆེ་ལྷ་རྒྱལ་, *Gésar*) the warlike king of the North. The envoy of the Tibetan king at last succeeded in obtaining the princess by address.

(15) This college (*Bihar* or *Vihar*) was built by that princess, whom *Srong tsan Gambo* had married from *Népal*. She on account of her being first married (or having first passed the lintel or threshold) pretended to have precedence before the Chinese princess. There were many disputes between them.

(16) *Khri srong dëhu tsan* was an excellent king, he made many useful regulations and having invited into Tibet *Shanta varita*, (in Tib. *Zhuvah hisho*, ཞི་བ་འཛོལ་) but vulg. called *Bodhisato*, a learned man of *Bengal* and upon the recommendation of this *Pandit*, also the great *Guru Padma Sambhava*, པད་པ་འབྲུག་ vulg. *Padjung*, he permanently fixed the Buddhist religion by founding *Samyé*, (པ་ལུ་མ་ཡེ་, *Sam Yé*) and other convents and colleges, by establishing a religious order with munificent endowments and by making arrangements for the translation of Sanskrit works, by Indian *Pandits* and Tibetan *Lotsüds*, (interpreters or translators) whom he caused to be fully instructed in Sanskrit. In the 8th and 9th centuries, under this king, and his sons *Muné tsanpo* and *Mutik tsanpo* and his grandsons, *Khri dé srong tsan* *Khri ral* or *Ralpathen*, this religion greatly flourished till in the beginning of the 10th century *Lang darma* oppressed, and endeavoured entirely to abolish it, for which reason he was murdered by a priest.

(17) For the *Käla Chakra*, (ཏུས་མཁའ་, ཏུས་མཁའ་འཁོར་) see note (3) also (4)

(18) There are two periods of the propagation of Buddhism in Tibet, called the anterior and the posterior, that began with *Srong tsang Gambo*, in the 7th century, and lasted till the end of the 10th, thus

commenced with the eleventh century, and still continues. In the first period there were no different religious sects. They who still keep the ancient rites and ceremonies, and have some peculiar manual or symbolical works of that age, are now called, in the Tibetan, *Nyigmapa*, (ཉིག་མ་པ་) a follower of the ancient Buddhistic religion, or *Urgyenpa*, a disciple of *Urgyen* or *Padma sambhava*, and they are very numerous, especially in those parts of Tibet that lie near to Népal and other parts of India. In the second (or posterior) period, in the 11th century, in the time of *Atisha*, (called by the Tibetans *Jolo* or *Cholo Atisha*, the lord *Atisha*), a learned man of Bengal, by the endeavours of *Bromston* and some other zealous and learned Tibetan religious persons, Buddhism, that had been nearly abolished in the 10th century commenced again to revive in Tibet. This celebrated *Pandit*, upon repeated invitations, at last visited that snowy country, going first to *Gugé* in *Nari*, (བྱ་གེ་ in མངའ་རྒྱུད་) and afterwards to *Utsang*, where he remained till his death, in 1032. *Bromston*, his pupil, founded the *Rareng* (ར་རྟེན་ Ra sgreng) monastery (still existing), and with him originated the Kadampa sect, from which afterwards issued that of *Gelukpa* by *Tsongkhapa*. About this time there arose several religious sects, in Tibet, for the names of which see p 175 of the Grammar. And for the date of the foundation of several monasteries or convents, see the preceding Chronological Table.

(19) The *Sa skya* monastery and residence, in the province of *Tsang* (བཅོམ་ལྷོ་བོད་) founded in 1071, is now also celebrated for its library of ancient works in Sanskrit and Tibetan. We will make hereafter no remarks on the birth or death of any religious person or *Lama* here recorded, or on the foundation of any convent or monastery, they will occur frequently in the following pages. It is sufficient to have given here their names in Tibetan and Roman character, with the corresponding Christian dates.

(20) For this term, see note (10)

(21) *Shdkya Shri*, a celebrated *Pandit* of *Cashmir*, who, in the beginning of the 13th century, about the time of Mahammed Gori's conquests, was in Central India, but afterwards retired to Tibet. He remained there, wrote several works, and assisted the Tibetans in the translation of Sanskrit books.

(22) This is the celebrated *Sa skya Pandit*, of whom there are many works. He, and his successor (a nephew) *Gregon phags-pa* (རྒྱུ་མགོན་པོ་འཕགས་པ་) were greatly patronized by the Emperors of the Mongol dynasty, especially by *Kublai Khan* who granted the whole country of Tibet to *Phags pa*.

(23) *Tsongkhapa* (called also *blo bzang grags pa* རྟོ་བཟང་གྲགས་པ་པཌི་པཌེ་, *S. Svamī kṛtī shri*) is greatly respected by the Tibetans and Mongols, especially by the *Gelukpa* sect, of which he is the founder. There are many of his works extant, the most celebrated is that of *Lam rim chikhenno*, (ལམ་རིམ་ཆེན་པོ་) "the large work on the gradual way to perfection". The great feast of general prayers, or supplication established by him, is still yearly celebrated at *Lassa*, in the 15 first days of the new year, (commonly in February with

the new moon) There are in the *Gilded monastery*, founded by him, now about 2 000 religious persons, and to the chair still continue to succeed the most learned doctors, from the *Sétra* or *Braspung* monasteries, under the title of *mkhan po*, (མཁན་པོ་; S *Upadhyaya*) a principal or abbot

(24) *dGé hñun grub*, is a celebrated Lama, who founded the great convent of *Tshu lhun po* (བསུ་ལུན་པོ་, *bkra shis lhun po*), where now also there reside about 2 000 religious persons. He is the first of the Tibetan Lamas, to whom this title *rGyelwa* (རྒྱལ་ཡ་, S *Jina*) has been applied. The present great Lama of Lassa, *Tshul khrims rgya mtsho* (ཚུལ་ཁྲིམས་རྒྱ་མཚོ་, "an ocean of morality") is the 10th among those *rGyelwas* whom the Mongols and some Europeans call also *Dalai Lamas*.

(25) *dGé hñun rgya mtsho* is the second among those Lamas styled *rGyelwa*. The names of the others, down to the present Great Lama at Lassa, are as follows, 3, *bsod nams rgya mtsho*, (བསོད་ནམས་རྒྱ་མཚོ་), who upon an invitation by *Altun Khan*, a Mongol prince, visited him, 4, *Yon tan rgya mtsho*, (ཡོན་ཏན་རྒྱ་མཚོ་), 5, *Nag dang blo bzang rgya mtsho*, (ངག་དབང་བློ་བཟང་རྒྱ་མཚོ་) This is that Great Lama, who in 1640, founded the hierarchy of the *Dalai Lamas*, at Lassa (four years before the conquest of China by the Manchus) It was upon the solicitation of this ambitious man that a Mongol prince conquered Tibet and afterwards made a present of it to him. The ancient palace of the Kings of Tibet upon the *Red Hill or mountain*, (*dmar po ri*, དམར་པོ་རི་), an eminence near Lassa, was now rebuilt increased with many buildings for a religious establishment, and converted into a residence of the *rGyelwa Rin po chhe*, (རྒྱལ་ཡ་རིན་པོ་ཆེ་; *His precious Majesty*), and was called *Potala* from the name of an ancient city, on an eminence, at the mouth of the Indus, (called in Tib. རྒྱ་ལྷན་, *Gru lhasin*, "a receiver of boats or ships, a harbour," which is a literal translation of the Sanskrit *Potala*, now called *Tata* or *Tutta*), where was the residence of *Chenresi* (ཡུ་ཤ་ལྷ་, *kyi razi rgya mtsho*; *spyan ras gtsig dang phyug*, S *Avalokitesvara*) the great patron saint of the Tibetans, and whence he is believed to have visited Tibet.

(26) For his visit to China, see note 1. After the death of this Lama, under his pretended regenerations or new incarnations, Tibet has been visited by many calamities. The names of his successors are as follows 6, *Rin chhen Tshangs dnyangs rgya mtsho*, (རིན་ཆེན་ཚུངས་དྲུངས་རྒྱ་མཚོ་), 7, *bLo bzang dkal ldan rgyo mtsho*, (བློ་བཟང་དཀའ་ལྷན་རྒྱ་མཚོ་), 8, *bLo bzang ljam dpal rgya mtsho* (བློ་བཟང་ལཇམ་དཔལ་རྒྱ་མཚོ་), 9, *Lung rtogs rgya mtsho*, (ལུང་རྟོགས་རྒྱ་མཚོ་), 10, *Tshul khrims rgya mtsho* (ཚུལ་ཁྲིམས་རྒྱ་མཚོ་)

Note Their distinguishing names are those immediately set before *rgya-mtsho*, the *rgyelwa*, *blo bzang*, and some others, are sometimes added, and sometimes omitted

V.—EPOCH OF THE DEATH OF SHAKYA,

According to different authorities.

§ 255. Since in the Tibetan books there occur several passages containing predictions attributed to *Shākya*, respecting the years of the duration of his doctrine, and of its introduction into such and such a country; (for instance, that after 2,500 years from his death, it will be propagated in a country inhabited by red-faced men; which passage has been applied to the Tibetans, by a celebrated teacher in China, in the 8th century,) several Tibetan learned men have endeavoured, on different occasions, to fix the date of his birth and death. But there are so many discrepancies in the sacred volumes, and in the commentaries, that they cannot be reconciled.

I beg leave therefore to add here, in Tibetan and English, the various dates assigned for the death of *Shākya*, taken from a small work, consisting of 31 leaves, titled *bStan-rtsis hdo-dsbyin gter-bum*, (བུ་སྒྲུ་རྩིས་ལོ་རྒྱུ་མཛོད་ཀྱི་རྒྱུ་མཛོད་, "*Reckoning or computation respecting the doctrine of the Buddhists*,") or "*Treasure-Treasury yielding whatever one wishes*," written by *rÑog hBrug Lho-dvang bLogros*, (འོ་ག་འབྲུག་ལྷ་འབྲུག་མཛོད་མཛོད་,) or according to his Sanskrit name, *Surēshamati*, one of Padmakārpo's disciples. He wrote in the beginning of the 20th year of the tenth cycle of 60 years of the Tibetan era, (commencing with 1026 of the Christians,) which year is called *Nanda* in Sanskrit, and *dGah-va* (དགེ་བ་) in Tibetan, corresponding to 1591 of our era; this author computes the years elapsed from the death of *Shākya*, according to different authorities, as follows:

	Years elapsed till 1591, After J. C.	Years elapsed till 1591, After J. C.	Years before J. C.
1 ཆོས་ཐུག་པོ་དཔེ་རྒྱུ་མཛོད་པོ་		I. According to the followers of	
ཐུག་པོ་ལ་ 1 ལོ་བཞི་ལྷོད་དང་བཅས་		<i>Sron-btsang 'gam-po</i> , the religious	
མཁའ་ལྷོད་ 1	... 2072	king, there have elapsed four thou-	
		sand and twelve years, (1) ...	4012
			2422
2 ཆོས་པ་པ་ཉི་མའི་ཐུག་པོ་		2. According to the followers of	
ལོ་ཐུག་པོ་དཔེ་རྒྱུ་མཛོད་པོ་		<i>Nelpa Pan'dita</i> , (2) there have	
ལོ་དང་ 1	... 2225	elapsed three thousand seven	
		hundred and thirty-eight years, ...	3738
			2448
		(Hereafter the number of past years in	
		words, will be omitted in English.)	

72 རྩམ་པ་པ་ནོར་བུ་མཛད་ཅི་
 རྩམ་པ་དཀར་ཞུ་མཛད་ཅི་
 ལ། རིམ་ལྔ་པ་བཞི་བཅུ་དོན་བཞི་
 རྩམ་པ་ ... 2474

73 རྩམ་པ་པ་མ་དཀར་པོའི་
 བཅད་པ་མི་མ་དང་མུ་རེ་མ་མ་མིའི་
 རྩམ་པ་ལ། རིམ་ལྔ་པ་བཞི་བཅུ་
 རྩམ་པ་པ་ ... 2450

To the above enumerated dates may be added that of *sDé srid sangs-rgyas rgya-mtsho*, as it has been stated before, in the Chronological Table, §. 254. Therefore,

74 བོད་མི་མེ་མེད་ལའ་
 མི་མེ་མེད་ལའ་ བཅོམ་པའི་
 རྩམ་པ་པ་པོའི་ རྩམ་པ་ལ། རྩམ་
 རྩམ་པ་པ་པོའི་ རྩམ་པ་པ་པོའི་
 རྩམ་པ་ལ། རིམ་ལྔ་པ་བཞི་བཅུ་
 རྩམ་པ་པ་པོའི་ ... 2452

12. According to the followers
 of the *Pod-dkar zhal lung* work,
 written by *Phug-pa-pa nor bzang*
rgya-mtsho, (12) ... 2474

13. According to Padmakarpo's
 final decision, and as *Suréshamati*
 himself taught, (13) ... 2650

14 According to the *Ba'durya*
dkar-po work, written by *Sangs-*
rgyas rgya-mtsho, the regent of
 Tibet, in the beginning of the first
 year, called *Fire-hare*, of the 12th
 cycle of sixty years, (in the begin-
 ning of 1696 of the Christian era,)
 there have elapsed two thousand five
 hundred and sixty-seven years, (14) 2567

882

It may be remarked, that all these dates differ from the epoch assumed for the death of Gotama by the Burmese the Siamese, the Cingalese, and other nations professing the Buddhist faith. A comparison of these several authorities will be found in the *Calcutta Oriental Magazine* for 1825. They all agree in making the *mbban* (saurian) occur in the year 544 B C, and yet from the several occurrences of the life of their saint, as quoted in their Chronological Tables it is evident they allude to the same personage to whom the Chinese and some of the Tibetan authorities give the date 1027 B C. It is impossible to reconcile the two in any way, and their discrepancy throws doubt on the real epoch of the life and writings of the author of one of the most extensively diffused religions on the face of the earth.

VI.—INTRODUCTION TO THE LITHOGRAPHED PAGES.

§ 256. That the learner of the Tibetan language may acquire by himself a full knowledge of the syllabic scheme, both in the large and small characters, and of the several kinds of letters used among the Tibetans, the following 40 lithographed pages have been added to this Grammar.

From p. 1 to 29, is contained a syllabic scheme of the Tibetan language, in four columns, being an alphabetical table of the consonants, combined respectively with the five vowels (a, i, u, é, o). In the first column stand the Tibetan capital characters, followed each by the intersyllabic point or sign. No. 2, contains the same expressed in Roman characters; but here, for brevity's sake, the dash, comma, or intersyllabic point (-) is omitted. No. 3, is the same in book-letter or small characters, together with the intersyllabic signs. No. 4, the same in running-hand, together with ditto.

* Note 1, p. 6, No. 3, in the Tibetan character, there is a mistake, gu, plu, bu, mu, being written, instead of gyu, phyu, byu, myu, which the learner is requested to correct accordingly as those consonants have been written in their other respective syllables, or as they have been properly expressed in the running-hand, No 4. Since every simple or compound consonant occurs five times, the student may, elsewhere, easily correct any small error in the shape of the letters. The asterisk or little star (*) added to some of the Tibetan capital characters, indicates that such syllables have not occurred in the Dictionary.

Notes (to the different eras of the death of Shakya) /

(1) This date is founded on the story of the wanderings of an image of *Shakya*, from one place to another, commencing with the abode of the gods, remaining in each for 500 years, till it was taken away from *Olantrapuri* (in Gangetic India) by the Turks, and carried afterwards to China, whence, in the 7th century, it was brought to Tibet by *Kongcho*, a Chinese prince's, married by *Srongtsan Gambo*, since which time, there were elapsed upwards of 800 years, till 1591, when *Suréshamati* wrote this treatise. See note 14 of the Chronological Table

(2) *Nelpa Pandita* Not stated for what reasons

(3) This date is founded on a prediction by *Shakya*, that his doctrine would continue for 5000 years, and would undergo such and such changes during certain periods (of 500 years each). See note 10, Chronological Table

(4) This reckons only four years more than the former

(5) This is founded on a calculation by some religious persons from *Li-yul*, who visited the seven convents founded by *Métsaktsom* (མེས་པལ་མཚན་མོ་) a Tibetan King, in the 8th century

(6) This date is founded on the story of the wanderings of an image of Sandal-wood of *Shākya*, according to Chinese records

(7) This is derived from a calculation made at *Samyé* (བཤེན་ཡུལ་) two days journey from *Lassa*, a large convent, by the Guru *Urgyen* (or Padma Sambhava), in the 8th or 9th century

(8) This is derived from a calculation, made at *Sal-nag thang po chhé* (སྟེན་མག་ཐང་པོ་ཅེ་) a convent not far from *Lassa*, by *Pan' chhen Shākya Sāra* of Cashmir, in the first half of the 13th century. See note 21, Chronological Table

(9 10, 11, 12) These are founded on predictions by *Shakya* in the *Kala Chakra, Tantra*, (*Dus bkhor gyud* (ཏུས་བཀོར་རྒྱུད་)) See note 4 Chronological Table

(13) This date is according to *Padma Carpo's* latest opinion, formerly he also supported the date founded on the *Kāla Chakra* system



(14) This date is of great authority, from the celebrity and great research of that regent as a writer.

VI.—INTRODUCTION TO THE LITHOGRAPHED PAGES.

§ 256. That the learner of the Tibetan language may acquire by himself a full knowledge of the syllabic scheme, both in the large and small characters, and of the several kinds of letters used among the Tibetans, the following 40 lithographed pages have been added to this Grammar.

From p. 1 to 29, is contained a syllabic scheme of the Tibetan language, in four columns, being an alphabetical table of the consonants, combined respectively with the five vowels (a, i, u, é, o). In the first column stand the Tibetan capital characters, followed each by the intersyllabic point or sign. No. 2, contains the same expressed in Roman characters; but here, for brevity's sake, the dash, comma, or intersyllabic point (-) is omitted. No. 3, is the same in book-letter or small characters, together with the intersyllabic signs. No. 4, the same in running-hand, together with ditto.

* Note 1, p. 6, No. 3, in the Tibetan character, there is a mistake, gu, plu, bu, mu, being written, instead of gyu, phyu, byu, myu, which the learner is requested to correct accordingly as those consonants have been written in their other respective syllables, or as they have been properly expressed in the running-hand, No. 4. Since every simple or compound consonant occurs five times, the student may, elsewhere, easily correct any small error in the shape of the letters. The asterisk or little star (*) added to some of the Tibetan capital characters, indicates that such syllables have not occurred in the Dictionary.

Note 2, for further information on this scheme, see the Grammar, p. 3, &c., the pronunciation of the Tibetan letters; and p. 12—18, the abstract of the orthography and orthoepy of the Tibetan language. The reason why, in the abstract (of the Grammar), p. 12—16, the general number of letters (preceding the vowel) in the whole scheme, amounts to 209, and here only to 208, is, that in the lithographed scheme, the , &c. , &c. has been left out. But this is of little consequence, since this compound letter occurs only in two or three words.

Further, in p. 30, have been exhibited the initial signs, comas, and the intersyllabic points or marks, as they are used with the capitals; ditto with the small characters, p. 31—35, the *Bāmyik*; p. 36, 37, the *Bruts'ha* characters, and the Tibetan numerical figures; and, lastly, p. 38—40, the *Lānts'ha* characters, (or pointed variety of the *Devanāgarī* alphabet,

&c.) have been represented, that the learner may see how the Tibetans write the Sanskrit in their own characters, and may distinguish Tibetan and Sanskrit works accordingly.

For a collection of *Devanāgarī* alphabets, comprising all the varieties of this character, found in Tibet and Népal, see Mr. B. H. Hodgson's "Notices of the Languages, Literature, and Religion of the Bauddhas of Népal and Bhut," in the 16th vol. of the *Asiatic Researches*, p. 420.

The Tibetan alphabet itself, as has been noticed in other places, is stated to have been formed from the *Devanāgarī* prevalent in Central India in the seventh century. On comparing the forms of its letters with those of various ancient Sanskrit inscriptions, particularly that at Gya, translated by Mr. (now Sir Charles) Wilkins, and that on the column at Allahabad, translated by Captain Troyer and Dr Mill, a striking similitude will be observed. There are also close analogies between the latter alphabet and the square form of the Palī character which is acknowledged to be the original of the Ceylonese, Burmese, Siamese, and other varieties now used in the south-eastern countries. The Palī is indeed called *Magadhā*, or of Central India, whence the Bauddha religion and literature of all these countries was derived. I abstain from making any lengthened remarks on this subject here, but the circumstance noticed may help to fix the epoch of inscriptions in this peculiar type of the *Devanāgarī* alphabet.

SYLLABIC SCHEME OF

དབུ་ཅན། [*dvüchan*] .

CAPITAL LETTERS

I. *The thirty simple letters of the alphabet*

Nº 1.

Nº 2.

1	ཀ	ཀི	ཀུ	ཀེ	ཀོ	=	ka	ku	ku	ka'	ko
2	ཁ	ཁི	ཁུ	ཁེ	ཁོ	=	kha	khu	khu	khe'	ko
3	ག	གི	གུ	གེ	གོ	=	ga	ge	gu	ge'	go
4	ང	ངི	ངུ	ངེ	ངོ	=	nga	nge	nge	ngé'	ngo
5	ཅ	ཅི	ཅུ	ཅེ	ཅོ	=	cha	chu	chu	che'	cho
6	ཆ	ཆི	ཆུ	ཆེ	ཆོ	=	chha	chhu	chhu	chhe'	chho
7	ཇ	ཇི	ཇུ	ཇེ	ཇོ	=	ja	je	ju	je'	jo
8	ཉ	ཉི	ཉུ	ཉེ	ཉོ	=	nga	nge	nye	nye'	nye
9	ར	རི	རུ	རེ	རོ	=	tu	te	tu	te'	to
10	པ	པི	པུ	པེ	པོ	=	tha	the	thu	the'	tho
11	ད	དི	དུ	དེ	དོ	=	da	de	du	de'	do
12	ན	ནི	ནུ	ནེ	ནོ	=	na	ne	nu	ne'	no

Capital Letters.

13	13	प.	पः	पु.	पे.	पे	=	pa	pe	pu	pe'	po
14	14	फ.	फः	फु.	फे.	फे	=	pha	ph	phu	phé'	pho
15	15	ब.	बः	बु.	बे.	बे	=	ba	be	bu	be'	bo
16	16	म.	मः	मु.	मे.	मे	=	ma	me	mu	me'	mo
17	17	ड.	डः	डु.	डे.	डे	=	da	de	du	de'	do
18	18	ढ.	ढः	ढु.	ढे.	ढे	=	dha	dh	dhu	dhe'	dho
19	19	ण.	णः	णु.	णे.	णे	=	ḍa	ḍe	ḍu	ḍe'	ḍo
20	20	त.	तः	तु.	ते.	ते	=	ta	te	tu	te'	to
21	21	थ.	थः	थु.	थे.	थे	=	zha	zhe	zhu	zhe'	zho
22	22	द.	दः	दु.	दे.	दे	=	za	ze	zu	ze'	zo
23	23	ध.	धः	धु.	धे.	धे	=	ha	he	hu	he'	ho
24	24	न.	नः	नु.	ने.	ने	=	ya	ye	yu	ye'	yo
25	25	र.	रः	रु.	रे.	रे	=	ra	re	ru	re'	ro
26	26	ल.	लः	लु.	ले.	ले	=	la	le	lu	le'	lo
27	27	श.	शः	शु.	शे.	शे	=	sha	she	shu	she'	sho
28	28	स.	सः	सु.	से.	से	=	sa	se	su	se'	so
29	29	ह.	हः	हु.	हे.	हे	=	ha	he	hu	he'	ho
30	30	अ.	अः	अु.	अे.	अे	=	a	e	u	e'	o

Small Characters.

ཁ	ཀི	ཀྱ	ཀེ	ཀུ	=	ཁི	ཁྱ	ཀེ	ཀུ
ཁཱ	ཀཱི	ཀཱྱ	ཀཱེ	ཀཱུ	=	ཁཱི	ཀཱྱ	ཀཱེ	ཀཱུ
ཁཱཱ	ཀཱཱི	ཀཱཱྱ	ཀཱཱེ	ཀཱཱུ	=	ཁཱཱི	ཀཱཱྱ	ཀཱཱེ	ཀཱཱུ
ཁཱཱཱ	ཀཱཱཱི	ཀཱཱཱྱ	ཀཱཱཱེ	ཀཱཱཱུ	=	ཁཱཱཱི	ཀཱཱཱྱ	ཀཱཱཱེ	ཀཱཱཱུ
ཅ	ཅི	ཅྱ	ཅེ	ཅུ	=	ཅི	ཅྱ	ཅེ	ཅུ
ཅཱ	ཅཱི	ཅཱྱ	ཅཱེ	ཅཱུ	=	ཅཱི	ཅཱྱ	ཅཱེ	ཅཱུ
ཅཱཱ	ཅཱཱི	ཅཱཱྱ	ཅཱཱེ	ཅཱཱུ	=	ཅཱཱི	ཅཱཱྱ	ཅཱཱེ	ཅཱཱུ
ཅཱཱཱ	ཅཱཱཱི	ཅཱཱཱྱ	ཅཱཱཱེ	ཅཱཱཱུ	=	ཅཱཱཱི	ཅཱཱཱྱ	ཅཱཱཱེ	ཅཱཱཱུ
ཇ	ཇི	ཇྱ	ཇེ	ཇུ	=	ཇི	ཇྱ	ཇེ	ཇུ
ཇཱ	ཇཱི	ཇཱྱ	ཇཱེ	ཇཱུ	=	ཇཱི	ཇཱྱ	ཇཱེ	ཇཱུ
ཇཱཱ	ཇཱཱི	ཇཱཱྱ	ཇཱཱེ	ཇཱཱུ	=	ཇཱཱི	ཇཱཱྱ	ཇཱཱེ	ཇཱཱུ
ཇཱཱཱ	ཇཱཱཱི	ཇཱཱཱྱ	ཇཱཱཱེ	ཇཱཱཱུ	=	ཇཱཱཱི	ཇཱཱཱྱ	ཇཱཱཱེ	ཇཱཱཱུ
ཉ	ཉི	ཉྱ	ཉེ	ཉུ	=	ཉི	ཉྱ	ཉེ	ཉུ
ཉཱ	ཉཱི	ཉཱྱ	ཉཱེ	ཉཱུ	=	ཉཱི	ཉཱྱ	ཉཱེ	ཉཱུ
ཉཱཱ	ཉཱཱི	ཉཱཱྱ	ཉཱཱེ	ཉཱཱུ	=	ཉཱཱི	ཉཱཱྱ	ཉཱཱེ	ཉཱཱུ
ཉཱཱཱ	ཉཱཱཱི	ཉཱཱཱྱ	ཉཱཱཱེ	ཉཱཱཱུ	=	ཉཱཱཱི	ཉཱཱཱྱ	ཉཱཱཱེ	ཉཱཱཱུ
ཏ	ཏི	ཏྱ	ཏེ	ཏུ	=	ཏི	ཏྱ	ཏེ	ཏུ
ཏཱ	ཏཱི	ཏཱྱ	ཏཱེ	ཏཱུ	=	ཏཱི	ཏཱྱ	ཏཱེ	ཏཱུ
ཏཱཱ	ཏཱཱི	ཏཱཱྱ	ཏཱཱེ	ཏཱཱུ	=	ཏཱཱི	ཏཱཱྱ	ཏཱཱེ	ཏཱཱུ
ཏཱཱཱ	ཏཱཱཱི	ཏཱཱཱྱ	ཏཱཱཱེ	ཏཱཱཱུ	=	ཏཱཱཱི	ཏཱཱཱྱ	ཏཱཱཱེ	ཏཱཱཱུ

Capital Letters

II. The Seven Letters that

31	1	ਕੀ	ਕੇੀ	ਕਾੀ	ਕੇੀ	ਕਾੀ	1	=	kyo	kye	kyu	kyé	kyo
32	2	ਕਿ	ਕੇੀ	ਕਾੀ	ਕੇੀ	ਕਾੀ	1	=	khyo	khye	khyu	khyé	khyo
33	3	ਗੀ	ਗੇੀ	ਗਾੀ	ਗੇੀ	ਗਾੀ	1	=	gyo	gye	gyu	gyé	gyo
34	4	ਗਿ	ਗੇੀ	ਗਾੀ	ਗੇੀ	ਗਾੀ		=	gyu				
35	5	ਧੀ	ਧੇੀ	ਧਾੀ	ਧੇੀ	ਧਾੀ	1	=	phyo	phye	phyu	phyé	phyo
36	6	ਧਿ	ਧੇੀ	ਧਾੀ	ਧੇੀ	ਧਾੀ	1	=	byo	bye	byu	byé	byo
37	7	ਧੀ	ਧੇੀ	ਧਾੀ	ਧੇੀ	ਧਾੀ	1	=	myo	mye	myu	myé	myo

III The fourteen Letters that

38	1	ਕਾ	ਕੇਾ	ਕਾ	ਕੇਾ	ਕਾ	1	=	ka	ke	ku	ké	ko
39	2	ਕਿ	ਕੇੀ	ਕਾੀ	ਕੇੀ	ਕਾੀ	1	=	khe	ke	ku	ké	ko
40	3	ਗਾ	ਗੇਾ	ਗਾ	ਗੇਾ	ਗਾ	1	=	gya	ge	gyu	gé	go
41	4	ਗਿ	ਗੇੀ	ਗਾੀ	ਗੇੀ	ਗਾੀ	1	=	gya	ge	gyu	gé	go
42	5	ਧਾ	ਧੇਾ	ਧਾ	ਧੇਾ	ਧਾ	1	=	thya	the	thyu	thé	tho
43	6	ਧਿ	ਧੇੀ	ਧਾੀ	ਧੇੀ	ਧਾੀ	1	=	thya	the	thyu	thé	tho
44	7	ਧੀ	ਧੇੀ	ਧਾੀ	ਧੇੀ	ਧਾੀ	1	=	nya	ne	nyu	né	no
45	8	ਧਿ	ਧੇੀ	ਧਾੀ	ਧੇੀ	ਧਾੀ	1	=	pya	pe	pyu	pé	po
46	9	ਧੀ	ਧੇੀ	ਧਾੀ	ਧੇੀ	ਧਾੀ	1	=	pya	pe	pyu	pé	po

Small Characters

ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་					=	ཨ་				
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་

have 2 (6) subjoined

ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་

surmounted by 2 (7)

ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་

Capital Letters

61	4	ᳵ	ᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵᳵ	ᳵᳵᳵᳵᳵ	=	rgya	rgya	rgya	rgya'	rgya'
62	5	ᳶ	ᳶᳶ	ᳶᳶᳶ	ᳶᳶᳶᳶ	ᳶᳶᳶᳶᳶ	=	rñā	rñā	rñā	rñā'	rñā'
63	6	᳷	᳷᳷	᳷᳷᳷	᳷᳷᳷᳷	᳷᳷᳷᳷᳷	=	rja	rja	rja	rja'	rja'
64	7	᳸	᳸᳸	᳸᳸᳸	᳸᳸᳸᳸	᳸᳸᳸᳸᳸	=	rñya	rñya	rñya	rñya'	rñya'
65	8	᳹	᳹᳹	᳹᳹᳹	᳹᳹᳹᳹	᳹᳹᳹᳹᳹	=	rla	rla	rla	rla'	rla'
66	9	ᳺ	ᳺᳺ	ᳺᳺᳺ	ᳺᳺᳺᳺ	ᳺᳺᳺᳺᳺ	=	rda	rda	rda	rda'	rda'
67	10	᳻	᳻᳻	᳻᳻᳻	᳻᳻᳻᳻	᳻᳻᳻᳻᳻	=	rna	rna	rna	rna'	rna'
68	11	᳼	᳼᳼	᳼᳼᳼	᳼᳼᳼᳼	᳼᳼᳼᳼᳼	=	rlā	rlā	rlā	rlā'	rlā'
69	12	᳽	᳽᳽	᳽᳽᳽	᳽᳽᳽᳽	᳽᳽᳽᳽᳽	=	rma	rma	rma	rma'	rma'
70	13	᳾	᳾᳾	᳾᳾᳾	᳾᳾᳾᳾	᳾᳾᳾᳾᳾	=	rla	rla	rla	rla'	rla'
71	14	᳿	᳿᳿	᳿᳿᳿	᳿᳿᳿᳿	᳿᳿᳿᳿᳿	=	rda	rda	rda	rda'	rda'

VI. The Ten Letters that

72	1	ᳺ᳼	ᳺ᳼᳼	ᳺ᳼᳼᳼	ᳺ᳼᳼᳼᳼	ᳺ᳼᳼᳼᳼᳼	=	lka	lka	lka	lka'	lka'
73	2	᳻᳼	᳻᳼᳼	᳻᳼᳼᳼	᳻᳼᳼᳼᳼	᳻᳼᳼᳼᳼᳼	=	lga	lga	lga	lga'	lga'
74	3	᳼᳼	᳼᳼᳼	᳼᳼᳼᳼	᳼᳼᳼᳼᳼	᳼᳼᳼᳼᳼᳼	=	lñā	lñā	lñā	lñā'	lñā'
75	4	᳽᳼	᳽᳼᳼	᳽᳼᳼᳼	᳽᳼᳼᳼᳼	᳽᳼᳼᳼᳼᳼	=	lcha	lcha	lcha	lcha'	lcha'
76	5	᳾᳼	᳾᳼᳼	᳾᳼᳼᳼	᳾᳼᳼᳼᳼	᳾᳼᳼᳼᳼᳼	=	lja	lja	lja	lja'	lja'

Small Characters

ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ

have a surmounting ཨ (b) —————

ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ

					Capital	Letters								
77	6	अं	अं	अं	अं	—	=	hā	hē	hū	hō	hō	hō	hō
78	7	आं	आं	आं	आं	—	=	lā	lē	lū	lō	lō	lō	lō
79	8	इं	इं	इं	इं	—	=	lpa	lpe	lpu	lpo	lpo	lpo	lpo
80	9	उं	उं	उं	उं	—	=	lbu	lbe	lbu	lbo	lbo	lbo	lbo
81	10	एं	एं	एं	एं	—	=	lha	lhe	lhu	lho	lho	lho	lho

 VII. The Twenty two Letters

82	1	अं	अं	अं	अं	—	=	sha	she	shu	shō	shō	shō	shō
83	2	आं	आं	आं	आं	—	=	shya	shye	shyu	shyō	shyō	shyō	shyō
84	3	इं	इं	इं	इं	—	=	shru	shre	shru	shro	shro	shro	shro
85	4	उं	उं	उं	उं	—	=	sga	sgē	sgu	sgō	sgō	sgō	sgō
86	5	एं	एं	एं	एं	—	=	sgya	sgye	sgyu	sgyō	sgyō	sgyō	sgyō
87	6	अं	अं	अं	अं	—	=	sgru	sgre	sgru	sgro	sgro	sgro	sgro
88	7	आं	आं	आं	आं	—	=	snā	snē	snū	snō	snō	snō	snō
89	8	इं	इं	इं	इं	—	=	snya	snye	snyu	snyo	snyo	snyo	snyo
90	9	उं	उं	उं	उं	—	=	slā	slē	slū	slō	slō	slō	slō
91	10	एं	एं	एं	एं	—	=	slā	slē	slū	slō	slō	slō	slō

Small Characters

མ	མེ	མུ	མཱ	མཻ	=	མ	མེ	མུ	མཱ	མཻ
ཡ	ཡེ	ཡུ	ཡཱ	ཡཻ	=	ཡ	ཡེ	ཡུ	ཡཱ	ཡཻ
འ	འེ	འུ	འཱ	འཻ	=	འ	འེ	འུ	འཱ	འཻ
ཤ	ཤེ	ཤུ	ཤཱ	ཤཻ	=	ཤ	ཤེ	ཤུ	ཤཱ	ཤཻ
ཡ	ཡེ	ཡུ	ཡཱ	ཡཻ	=	ཡ	ཡེ	ཡུ	ཡཱ	ཡཻ

with a surmounting མ (s)

མ	མེ	མུ	མཱ	མཻ	=	མ	མེ	མུ	མཱ	མཻ
མྱ	མྱེ	མྱུ	མྱཱ	མྱཻ	=	མྱ	མྱེ	མྱུ	མྱཱ	མྱཻ
མྲ	མྲེ	མྲུ	མྲཱ	མྲཻ	=	མྲ	མྲེ	མྲུ	མྲཱ	མྲཻ
མླ	མླེ	མླུ	མླཱ	མླཻ	=	མླ	མླེ	མླུ	མླཱ	མླཻ
མྷ	མྷེ	མྷུ	མྷཱ	མྷཻ	=	མྷ	མྷེ	མྷུ	མྷཱ	མྷཻ
མྸ	མྸེ	མྸུ	མྸཱ	མྸཻ	=	མྸ	མྸེ	མྸུ	མྸཱ	མྸཻ
མྩ	མྩེ	མྩུ	མྩཱ	མྩཻ	=	མྩ	མྩེ	མྩུ	མྩཱ	མྩཻ
མྱ	མྱེ	མྱུ	མྱཱ	མྱཻ	=	མྱ	མྱེ	མྱུ	མྱཱ	མྱཻ
མྲ	མྲེ	མྲུ	མྲཱ	མྲཻ	=	མྲ	མྲེ	མྲུ	མྲཱ	མྲཻ
མླ	མླེ	མླུ	མླཱ	མླཻ	=	མླ	མླེ	མླུ	མླཱ	མླཻ
མྷ	མྷེ	མྷུ	མྷཱ	མྷཻ	=	མྷ	མྷེ	མྷུ	མྷཱ	མྷཻ
མྸ	མྸེ	མྸུ	མྸཱ	མྸཻ	=	མྸ	མྸེ	མྸུ	མྸཱ	མྸཻ

Capital Letters

92	"	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	sna	snu	snu	sne	sno
93	12	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	snra	snru	snru	snre	snro
94	13	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	spra	spru	spru	spre	spro
95	14	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	spyā	spyu	spyu	snye	snyo
96	15	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	spra	spru	spru	spre	spro
97	16	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	sba	sbu	sbu	sbe	sbo
98	17	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	sbya	sbyu	sbyu	sbye	sbyo
99	18	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	sbra	sbru	sbru	sbre	sbro
100	19	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	sma	smu	smu	sme	sno
101	20	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	smya	smyu	smyu	snye	snyo
102	21	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	smra	smru	smru	smre	smro
103	22	ਸ਼ਾ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	ਸ਼ਾਃ	1	=	sba	sbu	sbu	sbe	sbo

VIII The Eleven simple Letters

104	1	ਗਾਏ	ਗਾਏ	ਗਾਏ	ਗਾਏ	ਗਾਏ	1	=	gchah	gchi	gchu	gche	gcha
105	2	ਗਾਏ	ਗਾਏ	ਗਾਏ	ਗਾਏ	ਗਾਏ	1	=	gngah	gngi	gngyu	gnye	gngo

Small Characters

ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ
ཨ	ཨ	ཨ	ཨ	ཨ	=	ཨ	ཨ	ཨ	ཨ	ཨ

with ག, (g) as a prefix

གམ	གམ	གམ	གམ	གམ	=	གམ	གམ	གམ	གམ	གམ
གམ	གམ	གམ	གམ	གམ	=	གམ	གམ	གམ	གམ	གམ

Capital Letters

106	3	གཏན་	གཏི་	གཏུ་	གཏེ་	གཏོ།	=	<i>g tsh</i>	<i>gti</i>	<i>gtu</i>	<i>gté</i>	<i>gto</i>
107	4	གདན་	གདི་	གདུ་	གདེ་	གདོ།	=	<i>g dah</i>	<i>gdi</i>	<i>gdu</i>	<i>gde</i>	<i>gdo</i>
108	5	གནན་	གནི་	གནུ་	གནེ་	གནོ།	=	<i>g nah</i>	<i>gni</i>	<i>gnu</i>	<i>gné</i>	<i>gno</i>
109	6	གཙན་	གཙི་	གཙུ་	གཙེ་	གཙོ།	=	<i>g tsah</i>	<i>gtsi</i>	<i>gtsu</i>	<i>gtse</i>	<i>gtsu</i>
110	7	གཁན་	གཁི་	གཁུ་	གཁེ་	གཁོ།	=	<i>g rhah</i>	<i>grhi</i>	<i>grhu</i>	<i>grhé</i>	<i>grho</i>
111	8	གཟན་	གཟི་	གཟུ་	གཟེ་	གཟོ།	=	<i>g zah</i>	<i>gzi</i>	<i>gzu</i>	<i>gzé</i>	<i>gzo</i>
112	9	གཡན་	གཡི་	གཡུ་	གཡེ་	གཡོ།	=	<i>g yah</i>	<i>gyi</i>	<i>gyu</i>	<i>gyé</i>	<i>gyo</i>
113	10	གཤན་	གཤི་	གཤུ་	གཤེ་	གཤོ།	=	<i>g shah</i>	<i>gshi</i>	<i>gshu</i>	<i>gshé</i>	<i>gsho</i>
114	11	གམན་	གམི་	གམུ་	གམེ་	གམོ།	=	<i>g xih</i>	<i>gxi</i>	<i>gxu</i>	<i>gxé</i>	<i>gxu</i>

IX The Fifteen Simple and

115	1	དགན་	དགི་	དགུ་	དགེ་	དགོ།	=	<i>d, kah</i>	<i>d, ti</i>	<i>d, ku</i>	<i>d, ké</i>	<i>d, ho</i>
116	2	དམ་	དམི་	དམུ་	དམེ་	དམོ།	=	<i>d, kya</i>	<i>d, hyi</i>	<i>d, kyü</i>	<i>d, hgyé</i>	<i>d, kyo</i>
117	3	དཀན་	དཀི་	དཀུ་	དཀེ་	དཀོ།	=	<i>d, kra</i>	<i>d, kri</i>	<i>d, kru</i>	<i>d, kré</i>	<i>d, kro</i>
118	4	དགཤན་	དགཤི་	དགཤུ་	དགཤེ་	དགཤོ།	=	<i>d, gah</i>	<i>d, gi</i>	<i>d, gu</i>	<i>d, gé</i>	<i>d, go</i>
119	5	དམམ་	དམམི་	དམམུ་	དམམེ་	དམམོ།	=	<i>d, gya</i>	<i>d, gyi</i>	<i>d, gyü</i>	<i>d, ggyé</i>	<i>d, ggyo</i>

Small Characters

જાસલ	જાસો	જાસુ	જાસે	જાસા	=	જાસલ	જાસો	જાસુ	જાસે	જાસા
જાલ	જાો	જાુ	જાે	જાા	=	જાલ	જાો	જાુ	જાે	જાા
જાવલ	જાવો	જાવુ	જાવે	જાવા	=	જાવલ	જાવો	જાવુ	જાવે	જાવા
જાઈલ	જાઈો	જાઈુ	જાઈે	જાઈા	=	જાઈલ	જાઈો	જાઈુ	જાઈે	જાઈા
જાણલ	જાણો	જાણુ	જાણે	જાણા	=	જાણલ	જાણો	જાણુ	જાણે	જાણા
જાજલ	જાજો	જાજુ	જાજે	જાજા	=	જાજલ	જાજો	જાજુ	જાજે	જાજા
જાપલ	જાપો	જાપુ	જાપે	જાપા	=	જાપલ	જાપો	જાપુ	જાપે	જાપા
જામલ	જામો	જામુ	જામે	જામા	=	જામલ	જામો	જામુ	જામે	જામા

double Letters preceded by a 7 (d) _____

၁၀၀	၁၀၁	၁၀၂	၁၀၃	၁၀၄	=	၁၀၅	၁၀၆	၁၀၇	၁၀၈	၁၀၉
၁၁၀	၁၁၁	၁၁၂	၁၁၃	၁၁၄	=	၁၁၅	၁၁၆	၁၁၇	၁၁၈	၁၁၉
၁၂၀	၁၂၁	၁၂၂	၁၂၃	၁၂၄	=	၁၂၅	၁၂၆	၁၂၇	၁၂၈	၁၂၉
၁၃၀	၁၃၁	၁၃၂	၁၃၃	၁၃၄	=	၁၃၅	၁၃၆	၁၃၇	၁၃၈	၁၃၉
၁၄၀	၁၄၁	၁၄၂	၁၄၃	၁၄၄	=	၁၄၅	၁၄၆	၁၄၇	၁၄၈	၁၄၉
၁၅၀	၁၅၁	၁၅၂	၁၅၃	၁၅၄	=	၁၅၅	၁၅၆	၁၅၇	၁၅၈	၁၅၉

Capital Letters

120	6	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,gru	d,gru	d,gru	d,gré	d,gro
121	7	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,nah	d,nu	d,nu	d,né	d,no
122	8	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,pañ	d,pe	d,pu	d,pé	d,po
123	9	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,pya	d,pyu	d,pyu	d,pyé	d,pyo
124	10	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,pre	d,pru	d,pru	d,pre	d,pro
125	11	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,vah	d,vu	d,vu	d,vé	d,vo
126	12	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,va	d,vu	d,vu	d,vé	d,vo
127	13	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,ra	d,ru	d,ru	d,ré	d,ro
128	14	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,mañ	d,mu	d,mu	d,mé	d,mo
129	15	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	d,mya	d,myu	d,myu	d,myé	d,myo

X. The Forty five simple, double and

130	1	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	b,kañ	b,ku	b,ku	b,ké	b,ko
131	2	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	b,kya	b,kyu	b,kyu	b,kyé	b,kyo
132	3	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	b,kra	b,kru	b,kru	b,kré	b,kro
133	4	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	ᳵᳵᳵ	=	b,kla	b,klu	b,klu	b,klé	b,klo

Small Characters.

ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ

triple Letters that take བ (b) as a prefix. _____

ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ

Capital Letters.

134	5	བཀ་	བྀ་	བཀ་	བྀ་	བྀ་	=	<i>bska</i>	<i>bske</i>	<i>bsku</i>	<i>bské</i>	<i>bsko</i>
135	6	བཀྱ་	བྀྱ་	བཀྱ་	བྀྱ་	བྀྱ་	=	<i>bskya</i>	<i>bskye</i>	<i>bskyu</i>	<i>bskyé</i>	<i>bskyo</i>
136	7	བཀྲ་	བྀྲ་	བཀྲ་	བྀྲ་	བྀྲ་	=	<i>bska</i>	<i>bsky</i>	<i>bska</i>	<i>bské</i>	<i>bsko</i>
137	8	བཀླ་	བྀླ་	བཀླ་	བྀླ་	བྀླ་	=	<i>bskya</i>	<i>bskyi</i>	<i>bskyu</i>	<i>bskyé</i>	<i>bskyo</i>
138	9	བཀྴ་	བྀྴ་	བཀྴ་	བྀྴ་	བྀྴ་	=	<i>bskra</i>	<i>bskre</i>	<i>bskru</i>	<i>bskré</i>	<i>bskro</i>
139	10	བཀྵ་	བྀྵ་	བཀྵ་	བྀྵ་	བྀྵ་	=	<i>bsga</i>	<i>bsge</i>	<i>bsgu</i>	<i>bsgé</i>	<i>bsgo</i>
140	11	བཀྶ་	བྀྶ་	བཀྶ་	བྀྶ་	བྀྶ་	=	<i>bsga</i>	<i>bsgye</i>	<i>bsgyu</i>	<i>bsgyé</i>	<i>bsgyo</i>
141	12	བཀྷ་	བྀྷ་	བཀྷ་	བྀྷ་	བྀྷ་	=	<i>bsgra</i>	<i>bsgre</i>	<i>bsgru</i>	<i>bsgré</i>	<i>bsgro</i>
142	13	བཀྸ་	བྀྸ་	བཀྸ་	བྀྸ་	བྀྸ་	=	<i>bsga</i>	<i>bsgye</i>	<i>bsgyu</i>	<i>bsgyé</i>	<i>bsgyo</i>
143	14	བཀྐྵ་	བྀྐྵ་	བཀྐྵ་	བྀྐྵ་	བྀྐྵ་	=	<i>bsgya</i>	<i>bsgye</i>	<i>bsgyu</i>	<i>bsgyé</i>	<i>bsgyo</i>
144	15	བཀྺ་	བྀྺ་	བཀྺ་	བྀྺ་	བྀྺ་	=	<i>bsga</i>	<i>bsgye</i>	<i>bsgyu</i>	<i>bsgyé</i>	<i>bsgyo</i>
145	16	བཀྻ་	བྀྻ་	བཀྻ་	བྀྻ་	བྀྻ་	=	<i>bsgya</i>	<i>bsgye</i>	<i>bsgyu</i>	<i>bsgyé</i>	<i>bsgyo</i>
146	17	བཀྼ་	བྀྼ་	བཀྼ་	བྀྼ་	བྀྼ་	=	<i>bsgra</i>	<i>bsgre</i>	<i>bsgru</i>	<i>bsgré</i>	<i>bsgro</i>
147	18	བཀ྽་	བྀ྽་	བཀ྽་	བྀ྽་	བྀ྽་	=	<i>bsna</i>	<i>bsne</i>	<i>bsnu</i>	<i>bsné</i>	<i>bsno</i>
148	19	བཀ྾་	བྀ྾་	བཀ྾་	བྀ྾་	བྀ྾་	=	<i>bsna</i>	<i>bsne</i>	<i>bsnu</i>	<i>bsné</i>	<i>bsno</i>
149	20	བཀ྿་	བྀ྿་	བཀ྿་	བྀ྿་	བྀ྿་	=	<i>bsna</i>	<i>bsne</i>	<i>bsnu</i>	<i>bsné</i>	<i>bsno</i>

Small Characters.

[illegible]

Capital Letters.

134	5	བཀྲ་	བྲྀ་	བཀྲ་	བྲྀ་	བཀྲ་	=	<i>bṣa</i>	<i>bṣu</i>	<i>bṣu</i>	<i>bṣe</i>	<i>bṣo</i>
135	6	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣya</i>	<i>bṣyu</i>	<i>bṣyu</i>	<i>bṣye</i>	<i>bṣyo</i>
136	7	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣa</i>	<i>bṣy</i>	<i>bṣu</i>	<i>bṣe</i>	<i>bṣo</i>
137	8	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣya</i>	<i>bṣye</i>	<i>bṣyu</i>	<i>bṣye</i>	<i>bṣyo</i>
138	9	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣra</i>	<i>bṣru</i>	<i>bṣru</i>	<i>bṣre</i>	<i>bṣro</i>
139	10	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣa</i>	<i>bṣu</i>	<i>bṣu</i>	<i>bṣe</i>	<i>bṣo</i>
140	11	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣya</i>	<i>bṣyu</i>	<i>bṣyu</i>	<i>bṣye</i>	<i>bṣyo</i>
141	12	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣra</i>	<i>bṣru</i>	<i>bṣru</i>	<i>bṣre</i>	<i>bṣro</i>
142	13	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣga</i>	<i>bṣyu</i>	<i>bṣu</i>	<i>bṣe</i>	<i>bṣo</i>
143	14	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣya</i>	<i>bṣyu</i>	<i>bṣyu</i>	<i>bṣye</i>	<i>bṣyo</i>
144	15	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣga</i>	<i>bṣu</i>	<i>bṣu</i>	<i>bṣe</i>	<i>bṣo</i>
145	16	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣga</i>	<i>bṣyu</i>	<i>bṣyu</i>	<i>bṣye</i>	<i>bṣyo</i>
146	17	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣgra</i>	<i>bṣru</i>	<i>bṣru</i>	<i>bṣre</i>	<i>bṣro</i>
147	18	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣna</i>	<i>bṣu</i>	<i>bṣu</i>	<i>bṣe</i>	<i>bṣo</i>
148	19	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣna</i>	<i>bṣu</i>	<i>bṣu</i>	<i>bṣe</i>	<i>bṣo</i>
149	20	བཀྲ་	བྲྀ་	བྲྀ་	བྲྀ་	བྲྀ་	=	<i>bṣa</i>	<i>bṣu</i>	<i>bṣu</i>	<i>bṣe</i>	<i>bṣo</i>

Capital Letters

150	21	मह्	वह्	महु	वह्	वह् ।	=	brja	brjɪ	brju	brjɛ	brjɔ
151	22	मङ्	वङ्	मङ्	वङ्	वङ् ।	=	brɲa	brɲɪ	brɲu	brɲɛ	brɲɔ
152	23	मङ्ग	वङ्ग	मङ्ग	वङ्ग	वङ्ग ।	=	brɲa	brɲɪ	brɲu	brɲɛ	brɲɔ
153	24	मह२	वह२	महु	वह२	वह् ।	=	br̥h	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
154	25	मह्	वह्	महु	वह्	वह् ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
155	26	मङ्	वङ्	मङ्	वङ्	वङ् ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
156	27	मङ्ग	वङ्ग	मङ्ग	वङ्ग	वङ्ग ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
157	28	मह२	वह२	महु	वह२	वह् ।	=	br̥h	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
158	29	मह्	वह्	महु	वह्	वह् ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
159	30	मङ्	वङ्	मङ्	वङ्	वङ् ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
160	31	मङ्ग	वङ्ग	मङ्ग	वङ्ग	वङ्ग ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
161	32	मङ्	वङ्	मङ्	वङ्	वङ् ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
162	33	मङ्ग	वङ्ग	मङ्ग	वङ्ग	वङ्ग ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
163	34	मह२	वह२	महु	वह२	वह् ।	=	br̥h	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
164	35	मह्	वह्	महु	वह्	वह् ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ
165	36	मङ्	वङ्	मङ्	वङ्	वङ् ।	=	br̥a	br̥ɪ	br̥u	br̥ɛ	br̥ɔ

Capital Letters.

166	37	བཱ་	བཱེ་	བཱུ་	བཱེ་	བཱེ་	=	<i>brda</i>	<i>brda</i>	<i>brda</i>	<i>brda</i>	<i>brda</i>
167	38	བཱཱ་	བཱཱེ་	བཱཱུ་	བཱཱེ་	བཱཱེ་	=	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>
168	39	བཱཱཱ་	བཱཱཱེ་	བཱཱཱུ་	བཱཱཱེ་	བཱཱཱེ་	=	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>
169	40	བཱཱཱཱ་	བཱཱཱཱེ་	བཱཱཱཱུ་	བཱཱཱཱེ་	བཱཱཱཱེ་	=	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>
170	41	བཱཱཱཱཱ་	བཱཱཱཱཱེ་	བཱཱཱཱཱུ་	བཱཱཱཱཱེ་	བཱཱཱཱཱེ་	=	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>
171	42	བཱཱཱཱཱཱ་	བཱཱཱཱཱཱེ་	བཱཱཱཱཱཱུ་	བཱཱཱཱཱཱེ་	བཱཱཱཱཱཱེ་	=	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>
172	43	བཱཱཱཱཱཱཱ་	བཱཱཱཱཱཱཱེ་	བཱཱཱཱཱཱཱུ་	བཱཱཱཱཱཱཱེ་	བཱཱཱཱཱཱཱེ་	=	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>
173	44	བཱཱཱཱཱཱཱཱ་	བཱཱཱཱཱཱཱཱེ་	བཱཱཱཱཱཱཱཱུ་	བཱཱཱཱཱཱཱཱེ་	བཱཱཱཱཱཱཱཱེ་	=	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>
174	45	བཱཱཱཱཱཱཱཱཱ་	བཱཱཱཱཱཱཱཱཱེ་	བཱཱཱཱཱཱཱཱཱུ་	བཱཱཱཱཱཱཱཱཱེ་	བཱཱཱཱཱཱཱཱཱེ་	=	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>	<i>brha</i>

XI. The Fifteen simple and double

175	1	མཱ་	མཱེ་	མཱུ་	མཱེ་	མཱེ་	=	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>
176	2	མཱཱ་	མཱཱེ་	མཱཱུ་	མཱཱེ་	མཱཱེ་	=	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>
177	3	མཱཱཱ་	མཱཱེ་	མཱཱུ་	མཱཱེ་	མཱཱེ་	=	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>
178	4	མཱཱཱཱ་	མཱཱཱེ་	མཱཱཱུ་	མཱཱཱེ་	མཱཱཱེ་	=	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>
179	5	མཱཱཱཱཱ་	མཱཱཱཱེ་	མཱཱཱཱུ་	མཱཱཱཱེ་	མཱཱཱཱེ་	=	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>	<i>ma</i>

Small Characters

འདྲ་	འདྲེ་	འདྲུ་	འདྲེ་	འདྲུ་	=	འདྲེ་	འདྲེ་	འདྲུ་	འདྲེ་	འདྲུ་
འཕགས་	འཕགེ་	འཕགུ་	འཕགེ་	འཕགུ་	=	འཕགས་	འཕགེ་	འཕགུ་	འཕགེ་	འཕགུ་
འབྱེང་	འབྱེ་	འབྱུ་	འབྱེ་	འབྱུ་	=	འབྱེང་	འབྱེ་	འབྱུ་	འབྱེ་	འབྱུ་
འབྲུ་	འབྲེ་	འབྲུ་	འབྲེ་	འབྲུ་	=	འབྲུ་	འབྲེ་	འབྲུ་	འབྲེ་	འབྲུ་
འཕྲུ་	འཕྲེ་	འཕྲུ་	འཕྲེ་	འཕྲུ་	=	འཕྲུ་	འཕྲེ་	འཕྲུ་	འཕྲེ་	འཕྲུ་
འབྲུ་	འབྲེ་	འབྲུ་	འབྲེ་	འབྲུ་	=	འབྲུ་	འབྲེ་	འབྲུ་	འབྲེ་	འབྲུ་
འཕྲུ་	འཕྲེ་	འཕྲུ་	འཕྲེ་	འཕྲུ་	=	འཕྲུ་	འཕྲེ་	འཕྲུ་	འཕྲེ་	འཕྲུ་
འཕྲུ་	འཕྲེ་	འཕྲུ་	འཕྲེ་	འཕྲུ་	=	འཕྲུ་	འཕྲེ་	འཕྲུ་	འཕྲེ་	འཕྲུ་

Letters that have མ (m) as a Prefix.

མཕགས་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་	=	མཕགས་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་
མཕགུ་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་	=	མཕགུ་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་
མཕགུ་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་	=	མཕགུ་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་
མཕགུ་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་	=	མཕགུ་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་
མཕགུ་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་	=	མཕགུ་	མཕགེ་	མཕགུ་	མཕགེ་	མཕགུ་

Capital Letters

180	6	મગ્ર મગ્રે મગ્રું મગ્રે મગ્રે ।	=	m,gra m,gru m,gru m,gré m,gru
181	7	મદગ મંદે મંદું મંદે મંદે ।	=	m,ṛah m,ṛu m,ṛu m,ṛé m,ṛa
182	8	મઠગ મઠે મઠું મઠે મઠે ।	=	m,ṭhah m,ṭhu m,ṭhu m,ṭhé m,ṭha
183	9	મજગ મજે મજું મજે મજે ।	=	m,jah m,ju m,ju m,je m,ja
184	10	મજગ મંજે મંજું મંજે મંજે ।	=	m,njah m,nju m,nju m,nje m,nja
185	11	મઘગ મઘે મઘું મઘે મઘે ।	=	m,ṭha m,ṭhu m,ṭhu m,ṭhé m,ṭha
186	12	મદગ મંદે મંદું મંદે મંદે ।	=	m,dah m,du m,du m,dé m,da
187	13	મવગ મંવે મંવું મંવે મંવે ।	=	m,ṛah m,ṛu m,ṛu m,ṛé m,ṛa
188	14	મઠગ મંઠે મંઠું મંઠે મંઠે ।	=	m,ṭhah m,ṭhu m,ṭhu m,ṭhé m,ṭha
189	15	મદગ મંદે મંદું મંદે મંદે ।	=	m,dah m,du m,du m,dé m,da

XII. The Nineteen simple and double

190	1	અગ અગે અગું અગે અગે ।	=
191	2	અહ અહે અહું અહે અહે ।	=
192	3	અઘ અઘે અઘું અઘે અઘે ।	=
193	4	અજ અજે અજું અજે અજે ।	=

Small Characters

འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་	=	འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་
འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་	=	འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་
འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་	=	འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་
འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་	=	འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་
འཕྲུ་ འཕྲུ་ འཕྲུ་ འཕྲུ་ འཕྲུ་	=	འཕྲུ་ འཕྲུ་ འཕྲུ་ འཕྲུ་ འཕྲུ་
འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་	=	འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་
འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་	=	འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་
འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་	=	འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་
འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་	=	འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་

Letters that take འ (h) as a prefix _____

འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་	=	འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་ འཁྲུ་
འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་	=	འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་ འགྲུ་
འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་	=	འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་ འཐྲུ་
འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་	=	འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་ འདྲུ་

SYLLABIC SCHEME OF

Capital Letters

194	5	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h gga h gga h gga h gga h gga
195	6	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h gru h gru h gru h gru h gru
196	7	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h chah h chhu h chhu h chhé h chho
197	8	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h jah h ju h ju h jé h jo
198	9	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h thah h thhu h thhu h thhé h thho
199	10	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h dah h di h di h dé h do
200	11	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h dra h dru h dru h dré h dro
201	12	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h phah h phe h phu h phé h pho
202	13	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h phya h phye h phyu h phyé h phyo
203	14	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h phra h phre h phru h phré h phro
204	15	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h bah h bu h bu h bé h bo
205	16	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h bya h bye h byu h byé h byo
206	17	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h bra h bre h bru h bré h bro
207	18	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h tah h tshu h tshu h tshé h tsho
208	19	ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ ᳵ᳚᳚᳚	=	h dah h dse h dse h dé h do

XIII Letters that follow the vowel either inherent or expressed, or that close a syllable

Capital Letters

Small Characters

209	1	ग	=	g or g	ग	=	ग
21	2	ग्न	=	gs or gs	ग्न-ग्न	=	ग्न-ग्न-ग्न
211	3	ङ	=	ng	ङ	=	ङ
212	4	ङ्न	=	ngs	ङ्न	=	ङ्न-ङ्न
213	5	ट	=	t or d	ट	=	ट
214	6	व	=	v	व	=	व
215	7	वट	=	nt or nd	वट	=	वट
216	8	प	=	p or b	प	=	प
217	9	प्न	=	ps or bs	प्न	=	प्न-प्न
218	10	म	=	m	म	=	म
219	11	मन	=	ms	मन	=	मन-मन
220	12	न	=	n	न	=	न
221	13	न	=	r	न	=	न
222	14	नट	=	rt or rd	नट	=	नट
223	15	य	=	l	य	=	य
224	16	यट	=	lt or ld	यट	=	यट
225	17	य	=	s	य	=	य-य

in the Bámyik (འབྲས་ལྗོངས་) Character

ཡ	ཀ	ཁ	ག	ང	ཅ	ཆ
	k	kʰ	g	ṅ	ch	chʰ

ཇ	ཉ	ཏ	ཐ	ད	ཎ	པ	ཕ	བ	མ
j	ny	t	th	d	n	p	pʰ	b	m

ཅ	ཆ	ཇ	ཉ	ཏ	ཐ	ད	ཎ	པ	ཕ	བ	མ
ts	tsʰ	dz	w	zʰ	ɛ	h	y	r			

ལ	ཤ	ས	ཧ	ཨ	ཀ	ཁ	ག	ང	ཅ	ཆ	ཇ	ཉ	ཏ	ཐ	ད	ཎ	པ	ཕ	བ	མ
l	sh	s	h	a	ku	ku	ke	ko												

ཀ	ཁ	ག	ང	ཅ	ཆ	ཇ	ཉ	ཏ	ཐ	ད	ཎ	པ	ཕ	བ	མ
ku	kʰu	gʷ	ṅu	chʷ	chʰu	ju	nyu								

ཀ	ཁ	ག	ང	ཅ	ཆ	ཇ	ཉ	ཏ	ཐ	ད	ཎ	པ	ཕ	བ	མ
ku	chʷ	du	na	pu	pʰu	bu	mu								

NOTE These large characters are used in teaching to write the 21 met or small characters

in the Bāmyik (འབྲུག་ཡིག་) Character

lso tchu doa wa

zhu xu hu yu

ru lu sha sa

hu u ky

khy gy spy pky by my

kya tzu kyi tzu kyo

kyu khyu gyu spyu bya mya

kr khr

gr lr thr dr nr spr phr br mr shr sr hr

kro ky kru kre kre

kru k'kru

in the Bámyik (ཨབ་ཡིག) Character

ཀྱ ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

gu lu thru dm nru spru phru bru

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

mrururu hrur ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

kl gl bl zl

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

rl sl ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

kla kle klu klé llo

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

klu glu blu zlu rlu slw ཀྲ

rk

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

rhg rg rhy m ng rl rd rn rb rm r

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

ro r d ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

rka rke rku rké rke ཀྲ ཀླ

lk lg

in the Bámyik (རབ་ལྷོ་ཡིག་) Character

ཏ ཅ ཇ ཉ ཌ ཌྷ ཐ དྷ ན ཏྲ

ta *lch* *ly* *le* *ld* *lp* *lb* *lh* *lha*

ལ ལྷ ལྷྲ ལྷྲྲ ལྷྲྲྲ ལྷྲྲྲྲ ལྷྲྲྲྲྲ ལྷྲྲྲྲྲྲ

lku *lku* *lke* *lko* *sh* *shy* *shr* *sg* *sgy* *sgr*

སྲྲ སྲྲྲ སྲྲྲྲ སྲྲྲྲྲ སྲྲྲྲྲྲ སྲྲྲྲྲྲྲ སྲྲྲྲྲྲྲྲ

sn *snv* *st* *sd* *sn* *sp* *spy* *spr* *sb* *sbv* *sbr* *sm*

མྲྲྲ མྲྲྲྲ མྲྲྲྲྲ མྲྲྲྲྲྲ མྲྲྲྲྲྲྲ མྲྲྲྲྲྲྲྲ མྲྲྲྲྲྲྲྲྲ

smv *smr* *s* *ts* *ska* *ska* *sku* *ske* *ske* *!*

ཐ ཐྲ ཐྲྲ ཐྲྲྲ ཐྲྲྲྲ ཐྲྲྲྲྲ ཐྲྲྲྲྲྲ ཐྲྲྲྲྲྲྲ

th *d* *dh* *sh* *th* *ksh* *a* *i* *u* *e* *o*

ཡ ཡྲྲྲ ཡྲྲྲྲ ཡྲྲྲྲྲ ཡྲྲྲྲྲྲ ཡྲྲྲྲྲྲྲ ཡྲྲྲྲྲྲྲྲ

d, yv *bs* *- la* *- rin* *- bu* *- shul*

in the Bruts'ha (འབྲུག་ཡི་ཨུག་) Character

The Bruts'ha form of the Tibetan alphabet is distinguished, like the German or old English character, by the angular shape of the letters. It is used as an agreeable variety in ornamental writing.

ཨ་ཀ་ཁ་ཉ་ ཏ་ཨ་ག་གེ་ཉ་ ཨ་ཀ་ཁ་ཉ་ ཏ་ཨ་ག་གེ་ཉ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

in the Bruts'ha (འབྲས་ཤིང་) Character

The Bruts'ha form of the Tibetan alphabet is distinguished like the German or old English character, by the angular shape of the letters. It is used as an agreeable variety in ornamental writing.

ཨ་ཀ་ཁ་ ཏ་མ་ག་གི་ཉ་ཐ་འ་ཀླག་པ་ལ་

ཀ་ཀ་ཀ་ཀ་ མ་མ་མ་མ་ ཉ་ཉ་ཉ་ཉ་ པ་པ་པ་པ་ ལ་ལ་ལ་ལ་
k k k g n, ch chh j ny, t th d n, p ph b m,

ཐ་ཐ་ཐ་ཐ་ ལ་ལ་ལ་ལ་ ས་ས་ས་ས་ ག་ག་ག་
ts tsh ds w av, zh z h y, r l sh s h' a

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་
ka'ku ku ké'ko, lu lhu gu'ñu, chu chhu ju nyu, lu lhu du nu,

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་
pu phu bu nu, 'tru tshu dsu wuz, zhu zu hu yu, ru lu shu su,

ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་ཀ་
ku u, ky khy gy spy phy by ny, kya kye kyu kyé kyo,

ཀ་ཀ་ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་ཀ་
kyu khyu gyu spyu phyu byu nyu, kr khr gr tr thr dr nr pr phr br mr

ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་ཀ་
shr sr lsr kra kre kru kré kre, kru khru gru tru thru dru nru spru phru

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་
bru mru shru oru lru, kl gl hl zl rl sl, kla klu klu klé klo,

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ཀ་
rk rky rg rgy rñ rny rt rd ru rō rnu ris rls
rka rku rku rklé rko,

क क क क । क क क क । ग ग ग ग । ग ग ग ग ।

क क क क । क क क क । ग ग ग ग । ग ग ग ग ।
 khy ts'hr tshl ts'hn ky dsr dsl dsw dshy dshr dshl dshw ngy nyr nyw
 chhy ke jy ke jhy ke nyg
 and so on with the rest of the alphabet

How the nasal ° (ñ) is expressed before its respective class.

क क क क । क क क क । ग ग ग ग ।

क क क क । क क क क । ग ग ग ग ।
 kñ nkñ ng ngh nyls nylsñ nyls nylsñ nt ntñ nd ndñ

क क क क । ग ग ग ग ।

क क क क । ग ग ग ग ।
 nt ntñ nd ndñ mp mpñ mñ mññ

Reduplicated Consonants

क क ग ग क । क क ग ग क । ग ग ग ग ग ।

क क ग ग क । क क ग ग क । ग ग ग ग ग ।
 kk kkkh gg ghgh nñ ts ts ts ts dds dshsh ngy nyg tt tkkh dd ddkh nn

क क । य य य य । व स क र ग

क क । य य य य । व स क र ग ।
 kva khva pva phova pva phova rñ rn rk rg
 konz khova

स व म म । वि ज य व ।

स व म म । वि ज य व ।
 sar va mangalam v ja yantu

ㄅ ㄆ ㄇ ㄏ
 tsy tsf tsł tsu
 chy &c

ॐ ककु। ॐ ककु। ॐ ककु। ॐ ककु।

சூ சூ சூ சூ -

ts'hy ts'hr ts'hl ts'kn

chhy &c

and so on with the rest of the alphabet

5 5 5 5

dsy drr dol dsw

fy &c

5 5 5 5

ḍḥy ḍḥr ḍḥl ḍḥw

They see

32-33 31

пчч пчр пчн

" " "

How the nasal ° (ñ) is expressed before its respective classes

ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।

८ ८ ८ ८ ८

nk nkʰ ng ngh

3 3 2 2 1

nyls nylsh nyls² nylsh

25 26 27 28 29

nt nt nd ndh

ॐ नमः शिवाय ॥ ॐ नमः शिवाय ॥

nt nth nd ndh

nt nth nā^y ndh

22	22	22	22
mp	mp ^h	mb	mb ^h

mp m^hp m^h m^hp

Reduplicated consonants

कं ह्य गच्छाद् । न कच्छाद्गच्छ । अश्नन्त्या ।

॥ ॥ ॥ ॥ ॥

kk khkh qq qhqh nā

22 57 171 24

tsts tsh'tsh d'sde dsh'dsh nyru

100 100 100 100 100

tt thth dd dthh nn

कृष्ण । यं यिच्छीकृ । वसुधैव कुटुम्बकम् ।

ME

kwa *khwa*
or or

κόνα κήνα

2 2 2 2 1

pova phova pova phova

५ ५ ५ ५

 $\tau b \quad \tau m \quad \tau k \quad \tau g$

सप्तमः । विजयः ।

न म् न म् २० । न् न म् २० ।

Sar va mangalam ' v ja yantri